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MONTHLY NOTES.

ARCHDEACON FARRAR has done good service to the cause of Christian truth by an article on Sacerdotalism in the July number of the *Contemporary Review*. He gives at the commencement his reasons for entering upon such a crusade, and they are such as to do him honour. "When the current of popular opinion seems to be running very strongly in one direction, many are tempted to follow the easy course of swimming with the stream. This may be pleasant and profitable, but it cannot be right. There are times when even those who most dislike controversy may feel it a duty to speak if, as in the present instance, they are invited to do so. If a cause seems to them to be a true one, it is more pusillanimity to let the love of personal ease prevail, and to suffer it to be lost by acquiescence and default."

There is not much that is new in his exposure of the evils of Sacerdotalism, but at a time when the current is running in that direction it is well to re-state and even reiterate truths which are apt to be forgotten; accordingly the Archdeacon goes over ground, familiar enough to all who have any acquaintance with the controversy, showing that it is an unfair abuse of language to take the word "priest" as used in the Prayer Book in any other sense than that of Presbyter, seeing that at the Savoy Conference (1661), when the Presbyterians requested that it should be altered, the Bishops "distinctly stated that the Prayer-book retained the word 'priest' solely in the sense of Presbyter, and in distinction from bishops and deacons." So that the Archdeacon can fairly say "The 'priests' of the Church of England are undoubtedly and confessedly the counterparts, not of the Jewish or Pagan *kieris*, but of the *presbyteroi*, and no amount of casuistry or conjecture can alter the significance of the plain fact that Christian ministers are never once called by the former name in the Bible."

It would have been well, undoubtedly, if the Bishops at the Savoy Conference had given in to the reasonable request of the Presbyterians, and had removed a word so capable of being used in a double sense as "priest," and used "presbyter" in its stead. The retention of this equivocal word has gone far to help the unfair use which sacerdotalists have made of it. Dr. Farrar quotes two passages from Hooker, and from the late Bishop Lightfoot which frankly own this. The latter says: "It might have been better if the later Christian vocabulary had conformed to the silence of the apostolic writers, so that the possibility of confusion would have been avoided;" and Hooker says, "*In truth the word presbyter doth seem more fit, and in propriety of speech more agreeable than priest with the drift of the whole Gospel of Jesus Christ. The Holy Ghost throughout the body of the New Testament making so much mention of them, doth not anywhere call them priests.*" The italics, we would add, are those of Archdeacon Farrar.

He then takes up the word "altar" and shows that this word was deliberately expunged from the Prayer-book at the Reformation, and cannot now be found there. As to the text to which the Ritualists appeal (Heb. xiii. 10), he says "the word 'altar' has no reference whatever to the Lord's table," and as to the Fathers, however later ones, "especially after the days of Cyprian," departed from the language of their predecessors on this point, "in the first stage of Christian literature (writes Bishop Westcott) there is not only no example of the application of the word 'altar' to any concrete material object as the Holy Table, but there is no room for such an application." So with the thought of "sacrifice" the Archdeacon says, "In the sense that the priest 'offers Christ' there is not one syllable in the New Testament to sanction it, and everything to exclude it. Such a notion is studiously reprobated alike by the silence and by the express terms of every formula of the Church of England."

What one misses in this otherwise able and timely protest against Sacerdotalism is any distinct assertion of the positively anti-Christian character of this invasion of our Lord's priesthood. A reference is indeed made to Dr. Arnold's words that "to revive Christ's Church is to expel the Antichrist of priesthood," but Archdeacon Farrar introduces them by saying "without using the strong language of Dr. Arnold," &c. &c., and seems to prefer the milder language of Maurice that "the very virus of the Romish system consists in its treating the members of a supposed sacrificial priesthood as essential intermediaries between the soul and God." Surely the Epistle to the Hebrews supplies ample proof that no one who accepts the sacrifice and priesthood of Christ can with loyalty to Him, acknowledge any other sacrifice than that once offered, which needs no repetition; nor any other priesthood than His, which—as Heb. vii. 24, teaches us—"is His alone, open to no rival claim, liable to no invasion of its functions." (Bishop Westcott.)

To recognise any other priesthood—the spiritual priesthood of all Christians excepted—is, therefore, to recognise the claims of what must from its very nature be Antichristian, for Christ has assumed in His own person the whole functions of the sacrificial priesthood, and will share them with no other. "His priesthood (writes Bishop Westcott on Heb. vii. 25) is absolute and final, He is able to fulfil completely the ideal office of the priest." An earthly sacrificing priesthood is not only a protest against His sufficiency to discharge the office He has undertaken, but it is likewise rebellion against God's decree which has "consecrated for

evermore" the Son to discharge the function of priesthood. "The Lord hath sworn and will not repent; thou art a priest for ever after the order of Melchisedek."

The *Church Times* devotes a leading article to an attempt to answer Archbishop Farrar, but in so doing it only exposes the weakness of the Ritualistic position, for it assumes that sacerdotalism "has always and everywhere been accepted in the Church," which is the point in dispute. The article in the *Contemporary* had shown that it was unknown in the first century, whether in Holy Scripture or in the writings of the early Fathers, and the age of Cyprian (A.D. 250) had been mentioned as the time when the change began. "With St. Cyprian begins the habitual and easily abused practice of transferring Levitical language to Christian institutions." To ignore this fact is to ignore the evidence of Church History, and to answer the assertion of Sacerdotalism being contrary to the teaching of the New Testament by quoting Matt. xxviii. 18-20, John xx. 22, 23, 2 Cor. x. 8, 1 Tim. iv. 14—texts which, as anyone may see, afford no proof of sacerdotalism—is only exposing the weakness of the cause which it is sought to advance.

But the *Church Times* exposes more than the weakness of its cause. It shows only too plainly that the voice which it follows is not that of God speaking to us in His Word, but the voice of the Church. "When the Church everywhere and in all ages is agreed upon any point, that agreement is the result of the guidance of the Holy Spirit, and her voice is to us the voice of God." If we further ask what is this Church, whose voice is "as the voice of God," we read "Sacerdotalism is the theory that certain persons have received a special gift of the Holy Ghost, by virtue of which they have authority given them to rule and teach in the Kingdom of Christ, and power to minister the Sacraments, &c." Now, as it is obvious that those who in any community "have authority to rule and teach" must be those whose voice is heard, it follows that the voice of the Church is the voice of the clergy, and if their voice claims to be heard as the voice of God, we seem not far from one possible solution of 2 Thess. ii. 4, where we read of him who "sitteth in the temple of God setting himself forth as God" (A.V.).

The reports which have been received of the opening of the Grindelwald Conference and of the addresses then delivered, convey the impression that whilst there has hitherto been a lamentable deficiency in setting forth the true and only basis of real Christian union—a living faith in the person and work of the Lord Jesus Christ,—yet many good things have been said as to the desirableness of Christian union, and especially as to fellowship in Christian work being the best antidote to sectarian disunion. Mr. Aitken referred to his co-operation in evangelistic work in 1870 with Mr. Moody, and said that he had worked shoulder to shoulder with that evangelist for many months before he knew to what sect Mr. Moody belonged. Mr. Lovett, of the Tract Society, referring to the co-operation of Christians of different denominations on the Committee, said that "if all the sects would unite for practical Christian work differences and difficulties would fast recede into the background."

A paper was read by the Rev. J. Harford Batteraley, in the absence of the Rev. H. Armstrong Hall—it would seem to have been written by the latter—in which the somewhat dangerous ground was reached of recommending an outward and visible unity. "The unity desired must be not only a spiritual unity, but

there must be a unity of Christians that should be outward and manifest to the world. Such a unity existed once, and was shattered since the time of the Reformation." If these words have been rightly reported, they convey the best refutation of the notion that the state which they describe is one so much to be desired. The pre-Reformation Unity was a unity of spiritual death and darkness which was broken up by the life and light of God's word, then brought out of the obscurity in which Rome had so long hidden it. We cannot believe that the writer of the paper meant to hold up the ecclesiastical unity existing before the Reformation as a state of things that one would wish to see again brought back.

This, however, illustrates the danger of expressing well meant, but not always well considered, aspirations after outward and visible unity. Those who are unacquainted with Church history, and are not aware of the fearful corruptions both in doctrine and practice which existed before the Reformation, are apt to be misled into thinking that the unity which was "shattered since the time of the Reformation" is worth restoring, even at the cost of truth. It is fair to say that the writer of the paper dismisses the claims of Rome thus: "First, it was proposed that there should be an unconditional surrender to one body, to which all other bodies should be subject. That was the dominant idea and claim of the Roman Catholic Church, and he did not propose to enlarge upon it." But why should not some reason have been given why such a claim was utterly to be rejected? There are, alas! many weak souls who, seeing that Rome is alone likely, by her power, her craft, and her boastful pretensions, to bring about external unity, and ignorant of the anti-Christian character of her teaching, would sacrifice truth for the attainment of such outward unity.

It is well, by way of contrast, to turn to some wise words on this subject used by Archdeacon Farrar in the article on "Sacerdotalism" already referred to. "There is in the hearts of tens of thousands of Christians a specially earnest desire at the present day in favour of unity. Uniformity there can never be, and it is more than doubtful whether it is to be desired. There always have been, and to the end of time there always will be, many *folds* in the one *flock*. The attempt to force all Christ's sheep into *one* fold has always been a disastrous failure; and when the semblance of such external unity has been affected by the execrable crimes of religious persecution, the unity has invariably resulted in arrogant usurpation, sullen wrath, intellectual torpor, deadly immorality, and general indifference to religion."

Members of the Evangelical Alliance may be thankful that their testimony is given to the unity of the One Church of God, in the midst of the diversity of forms and externals in which the outward and visible church appears. Those who recognise nothing but what is visible and tangible, may mourn the lack of any one visible representative of the true Church, or may fondly assume that their own ecclesiastical system is such a representative; but those who walk by faith and not by sight are content to believe, on the credit of what Scripture teaches, that there is "one holy Catholic Church—the communion of saints," and that it consists of "all who in every place call upon the name of Jesus Christ our Lord, both theirs and ours." "There is one body and one spirit," and as it is the body of which Christ is the head, it derives its life and strength and growth from Him, ministered by His Spirit of whom we read, "If any man have not the Spirit of Christ, he is none of His."

Another warm supporter of the Evangelical Alliance has just been called to his rest—the Rev. Dr. Eustace R. Conder, of Leeds. Dr. Conder was not only an influential Minister of the Congregational body, but a man of wide sympathies, and thus he was frequently identified with the work of the Evangelical Alliance. He attended several of the International Conferences, and also some of the British Annual Conferences, and in many ways served the cause of Christian Union. Only shortly before his recent illness, Dr. Conder rendered valuable service in connexion with a meeting for the Evangelical Alliance at Leeds. His removal by death is a loss to the whole Church of Christ.

We would again call attention to the Annual Conference of the Evangelical Alliance to be held this year in Dundee (September 26—29). In another column will be found an outline of the proceedings; the full programme will be published in our next issue. It is hoped that there will be a large attendance of members and friends of the Alliance from all parts of the United Kingdom.

THE DIVINE PRESENCE.

Among the last words of Jesus were: "Lo, I am with you alway, even unto the end of the world." He said these words to encourage His disciples. He knew of the darkness beyond. He had not met friendship with the world. His teaching was such as to oppose the interests and desires of the worldly mind. The prince of this world was arrayed against Him. This is Satan's strong-hold. "Here is the field of his action, where the devil and his angels were cast out; they were cast out into the earth. They are in the invisible world, yet they are here. The visible and invisible world are not wide apart, they lie in close proximity. We cannot trace the line between them. We cannot lift the veil that separates them. Darkness covers the earth. Invisibility is all around us. If our eyes were opened we might see. The invisible lope and inter-lope with the visible, the two worlds trench (or encroach) but do not blend; they touch, attract, repel, impress, and move on together as matter and spirit can, yet they remain distinct. Here then is the war of spiritual forces. Here is the sphere of Satan's activity, and here is the seat of his empire. The lordship of this world is the prize for which he contends. Here are gathered all the spiritual forces of sin that the universe contains. This is the reason the Incarnation was here. Christ came into the heart of the kingdom of Satan, met him in the citadel of his power, grappled him in the domain of death, and wrenched from his grasp the keys of Hades. (Bishop Merrill.) "For this purpose the Son of

God was manifested, that He might destroy the works of the devil." Jesus knew the power of Satan. He knew the weakness of His disciples. They were but men, and needed such words as these at this hour. We need this precious truth to inspire our hearts amid life's conflicts. The adversary is a strong and mighty foe. Our Saviour and the Apostles were continually teaching the believers the necessity of watchfulness, patience, faith, and prayer. The Ephesians Paul exhorts to put on the whole armour of God, that they may be able to stand against the wiles of the devil. Further saying: "For we wrestle not against flesh and blood (mere material forces) but against principalities, against powers, against rulers of darkness of this world, against spiritual wickedness in high places." While the Holy Spirit gives us to understand that Satan is a wily, cunning, wicked, cruel foe, with whom we are compelled to contend all our life; a restless ever-watchful enemy, seeking only to destroy our whole well-being; at the same time we are greatly encouraged, and amid the conflicts, hourly may rejoice, not in self or our own self-strength, but in Jesus Christ. To the Colossians we read: "In Him dwelleth all the fulness of the Godhead bodily." "And ye are complete in Him who is the head of all principality and power." "Strengthened with all might according to His glorious power, unto all patience and long-suffering with joyfulness, who hath delivered us from the power of darkness, and hath translated us into the

kingdom of His dear Son; in whom we have redemption through His blood even the forgiveness of sins." The King enthroned, is present. He rules, He gives wisdom and strength. He is able to shield and protect. By faith we shall conquer. *We do conquer.* With Jesus on the throne of our hearts, Satan is baffled. A continuous victory over temptation and sin is ours while here below. There is no friend so strong as Jesus. No other takes such an interest in our continual welfare as He. Let us not forget the fact, there is a wonderful fellowship between Christ and His followers. Every Christian knows this. To the Corinthians the Apostle says: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." The wicked world knows something of this power, though nothing of its sweetness and rest. The godly experience it every day. Jesus did not speak in vain to His disciples. He is with them every day, and everywhere, and to the end. *I am with you. I am very God.* This same *I am* was with Moses. Troubles came, but *I am* never left him. All power was His, and was manifested on behalf of Moses. He was with all the prophets and holy men of God in every age, to comfort sustain and bless. He is with us all the time in the same fulness. He is with us more evidently in the person (or subsistence) of the Holy Ghost. He is with us in His own personal agency. Saul on his way to Damascus heard His voice. It was louder than a thunder-clap to his soul, and he became so changed that even after it was his delight to listen to its dictates and obey. He is with us in His own word. In it we find truth, light, and life. God's word is an infallible guide from earth to Heaven. He is with us in the sacraments, which show forth His death and bring to our remembrance His agony and passion, bloody sweat and cruel suffering. His bodily presence is never thus manifested. Neither is there any

saving virtue in them alone. But we are thus reminded of His life here below and His humility as He walked among men, and the great sacrifice that was undergone in our behalf. Truly God loves us with an everlasting love and will never leave nor forsake His children. There is reference also to the vital union of Father and Son to the believer, for He had said before: "If a man love me, He will keep my word, and my Father will love him and We will come unto him and make our abode with him." He is with us to impart His life, so as to vivify and quicken our lives. He taught this when He said "*I am the vine, ye are the branches*" for without me ye can do nothing." I in the fullest sense, including His whole being, Godhead and manhood. The vine lives in the branches, so does Christ live in believers. Thus is the mystery of His name fulfilled—"*God with us.*"

"Lo I am with you always, even to the end of the world." Alford says: "To understand only the apostles and their successors, in this connexion, destroys the whole force of these most weighty words. Here were assembled five hundred. To these He said 'Go.' To these, as representatives of the whole Christian Church, He said 'Lo I am with you,' even where the two and three are assembled together in His name. He is never absent from us a single day."

There is no hour of the day in which our God is not with us. Sometimes He hideth Himself, but He never absenteth Himself. Sometimes in the dark, but never at a distance. This promise is to us all. What a glorious fact! What an irresistible evidence of our faith! What an unfailing source of strength, comfort and encouragement. A blessed reality, a felt presence. "Lo I am with you," Chrysostom says, "as much as to say, tell me not of the difficulties of all these things, I am with you who can make all things easy." He requires nothing impossible. "Be thou faithful unto death and I will give thee a crown of life." Remember, "unto death."—L. R. J.

CONSECRATION BY FAITH.

It is a great mistake, and unfortunately not an uncommon one, to represent consecration as something that must precede faith. In a lecture on "The Christian Life," we find Consecration defined as "an entire, unreserved, unconditional and irrevocable surrender of ourselves, body, soul and spirit, to God." This is a tremendous thing to impose on a poor creature who is seeking deliverance from life-long habits that had him captive, and without the faith that summons to his aid the power of God.

The writer proceeds to say:—"Consecration and faith are necessarily and inseparably connected as heat is to light in the sun. Consecration when true and full must be followed legitimately by faith. In fact it can have no force whatever without faith, not being thereby efficiently developed into any life and power. Faith therefore implies and necessitates previous consecration. The degree of the one is the measure of the other. Whatever is imperfect and limited in a consecration of soul, keeps back with it the faith, which, of course, can never be exercised until the soul knows, beyond peradventure, that it is altogether the Lord's." "Non-consecration utterly prevents faith." "Consecration brings the soul out of its Egyptian bondage and darkness. It disclaims all loyalty to the Pharaoh of sin in the soul. It looks to God for an open way through the sea of doubt, fear, and trial. It is the Moses of the soul that calls down the manna, that strikes the rock. It becomes a Joshua to lead the affections across the Jordan." "Because of it God comes down and dwells within the soul, tabernacling with it, when faith abides, receiving and cherishing the divine life. Faith thereby is fed and grows strong." "Just in proportion to one's consecration will be the height, depth, length and breadth of his faith." "You cannot find a river filling up its channels, unless you find its sources steadily overflowing." "Why do not those who desire to have a full faith, exercise it? There is not a full consecration. A partial consecration admits only of a partial faith. You come to God with only a limited gift—you can have then only a limited faith." (Rev. C. N. A. Bulkley on "The Christian Life," in "Faith Training College Lectures.")

Now our study of the Word of God

leads us to reverse this description and assign to faith what is here assigned to consecration. The writer correctly says that consecration and faith are in some sense connected; but as we understand it, our consecration is determined by our faith, not the latter by the former. "Without faith it is impossible to please God." Salvation is "of faith that it might be by grace"—i.e., unearned, the free gift of God. We once knew a man who was ardently seeking to enter on a life of faith, and who, misled by such statements as we have quoted, was continually trying to consecrate himself, to make himself over, body and soul, to God, to be His for time and eternity, but was constantly made to realize that not the least change in his state was accomplished by these stern endeavours. At length, in utter despair of himself, in absolute helplessness, he fell at the feet of Christ and told him plainly that he abandoned all expectation and intention of effecting any change in himself, told the Lord not to expect anything from him but unbelief and hardness of heart, and added that if the Lord wished to see in him any good thing He must put it in him. The very moment that he fully and intelligently reached this point, all difficulty vanished; the power of the Lord became immediately available for him for all the exigencies of his nature, and he rejoiced with joy unspeakable not merely because Christ was consciously his, but because he had discovered the blessed secret of intercourse with Christ—simple, unmixed faith. The door of the heart opened by faith, the love of God was shed abroad by the Holy Ghost given unto him, and that love constrained him to use all his powers in doing the will of God.

The party whose experience we have here outlined had been converted some time before and had no doubt of his acceptance with God and of the pardon of his sins. But he saw a life of faith, peace, joy, victory described in the New Testament, which was quite beyond his experience; and it was this life that he was seeking to obtain when our sketch begins. As we have received Christ Jesus the Lord, so we walk in Him—i.e., always by faith in Him, not in ourself.

We have known others engaged in a similar search who, under instruction given, very carefully and with great

endeavourers consecrated themselves to God, and then believing that what they had done had made it possible for them to receive the grace of God, looked to the uplifted Christ for the blessing. In some good hour, believing, they receive; the love of God is shed abroad in their heart by the Spirit of God. Now the temptation arises to look upon their act of consecration as having greatly contributed to their acquisition of the blessing; in fact, they find in it an evidence that they were rightly taught to regard that act as a *sine qua non*. Henceforth they join in teaching that the grace of God may not be experienced without this. What is the result? Spiritual pride in themselves. Misjudgment of others. Censure of those who are not capable of this heroism. A terrible stumbling-block to seekers who are profoundly conscious of their own weakness and faint-heartedness, and who weary themselves in crying to God for powers to do what they are so incapable of doing, and what God does not want them to do, and who, not getting it, fall into lifelong wretchedness or into scepticism. "This is the work of God that ye believe in Him whom He hath sent." "Only believe." The love of God in the heart will make it a very easy and natural thing to give yourself to Him without reserve. This is God's method.

We hear a great deal about putting our all upon the altar, and about the altar sanctifying the gift. Without faith this cannot be done. Faith must open the door of the heart that divine love may come in; then

we readily present our bodies and our all a living sacrifice. Whatever is done without faith only needs to be tested, and its hollow-ness will become conspicuous. But faith cannot spring up in the heart while we are occupied with ourselves, with something that we are to do. Faith cannot possibly be produced except as our attention is given to the object of faith. Looking unto Him—i.e., to the Scriptural account of Him, we see that all that we lack, all that we have in vain been seeking for in ourselves, in our own efforts, all that our nature and our circumstances demand, is in Him, and that receiving Him we receive all things that pertain to life and godliness. Seeing this, we believe, we receive, we rejoice, we yield ourselves to God. "Christ, by one offering, hath forever perfected them that are sanctified." Let the reader go carefully through the Epistle to the Hebrews, and he will see that there is a contrast drawn between the dispensation under which gifts and sacrifices had to be offered, and the dispensation of grace which speaks of the one offering, made once for all.

We are sorry to say that a good deal of what is called holiness literature is vitiated by the admixture of the error we have been describing.

"The grace of God that bringeth salvation (bringing to us the power of the Holy Ghost adequate thereto) hath appeared, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously and godly in this present world."—G. B.

A COSMOPOLITAN SCHOOL.

THERE never was a time when learning was more prized than it is at the present day. Men see that a good education will be more serviceable to their children than a rich legacy. There is a great solicitude to find out the best school and get their children admitted there. In determining this matter people will act according to the education they have themselves received, and if their ideas are erroneous, it may be expected that they will make a mistake in the choice of a school for their children. We feel moved to speak of a school in which men generally have very little confidence; of a Teacher whose name is not embellished with the honorific letters which modern universities bestow, and at whose feet most of our scientific

men would scorn to sit. They who know this Teacher as He is, believe that He has the very highest credentials, and that the knowledge which He imparts is incomparably superior to any that is imparted in our most renowned institutions. We are speaking now of Him who, eighteen and a half centuries ago, said to certain persons, and took care that the announcement should be repeated in all lands and in every age, "Learn of me." We speak of Him who lived, died, and rose again in Judea; of Jesus Christ. The word Christ means anointed, commissioned and set apart by high heaven for the instruction of mankind. Other teachers seek to enlighten a particular class, a limited portion at the most, a nation or an age; but here

is One who offers to be the teacher of all generations of mankind, and promises to be with His pupils to the ends of the earth. He says, "Learn of me, for I am meek and lowly of heart"—implying that one who is not meek and lowly of heart is not competent to be the teacher of mankind. Knowledge puffeth up; and we find that they who claim to be entitled to teach men, have a lofty sense of their own abilities, and look down upon common men from a great height. We infer from this that the claim of Christ to be the teacher of mankind rests upon a very different basis from that on which the claims of other teachers rest. I am meek and lowly; realise that I can of my own self do nothing; feel my dependence on God for everything; seek not my glory but the glory of Him that sent me; seek not the honour that cometh from man, and am not disturbed by inappreciation or depreciation, things that so terribly disturb the equanimity of the teachers of this world; know how to be serene in the privation of all those things that men consider so essential to their comfort and convenience; am not made unhappy in the society of ignorant men, but am at home in the haunts of the poor, the sick, the wretched. How strangely such an invitation sounds out among the corridors of our universities: "Learn of me, for I am meek and lowly of heart." We imagine that we hear the professors laughing to scorn the one who makes such an offer as that. Behold this tide of candidates for the best teaching of the day, drawing nigh to the temple of knowledge; we see a number of learned men in long robes addressing them in some such strain as this: "Come hither, learn of us, for we will ground you in the classics, in mathematics, in the sciences, in philosophy; behold the list of the fellows, the wranglers, the prizemen whom we have graduated; we have scaled the heights of nineteenth century attainment and will talk to you in a language that our forefathers knew not, and will fit you to move in a sphere where the gaping multitude will look wonderingly at you as at stars in the empyrean; we shall make you like the Colossus between whose outstretched legs men shall move like pigmies to and fro." The candidates press eagerly around these professors. Meanwhile, from beneath an adjacent tree, you hear a comparatively still, though distinct voice exclaiming, "Learn

of me, for I am meek and lowly of heart." What a strange title is this to put forward! Is this then what man wants above all things in the way of instruction? Is it more important than evolution or pre-historic speculation, to learn to be meek and lowly? Are we to understand that there is no ignorance so disastrous as that which is involved in pride, high-mindedness, conceit of one's own ability? You speak to some of the pupils of this strange teacher, and say "What were you?" "We were fishermen by trade, ignorant of all human science, but were nevertheless self-willed, passionate, covetous, ungodly and yet self-righteous." "Well, what have you learned from this teacher?" "He has shown us the thoughts of man's Maker regarding man; has shown us the glorious destiny designed for man by the Creator, but forfeited when man insisted upon having his own way. He has shown us the guilt of man in having thrown away such a prize for his race and brought himself under the dominion of appetite and worldly desire. He has shown us the mercy of God in giving His own Son to make an atonement for mankind and provide for them pardon and reunion with God. We have been delivered from the idea of our own sufficiency and have received the Spirit of God, and recognise dependence upon Him for all that is good. Once we would have been impatient and dissatisfied, even if all the world had been made over to us; now we are patient and thankful and happy, in manifold perils, in weariness and painfulness, in watchings and fastings, in cold and nakedness, in labours, in stripes, in prisons. For us to live is Christ and to die is gain." You turn to some of those who have been pupils of the great professors of this world, and ask them what their education has done for them. One of them replies: "We owe everything to it. I soon found a career, and have been enabled to pursue it until it has brought me to a high social position and considerable wealth. But you must not think that I am where I propose to be; I see a higher pinnacle and shall not be satisfied till I obtain it. I wish to be where this my neighbour is, who graduated before me at college, and has got well up in the world." You ask this neighbour if he is satisfied, and he says, "No; you see that pinnacle yonder? I am bound to attain to it." You ask him something about the pupils of the Galilean, and his lip is curled with a derisive smile.

He replies: "They are the offspring of the world, the refuse of society; miserable beings; they made a terrible blunder in going to a school not recognized by the officials of this world, and whose diplomas are not worth the paper they are printed upon. To give you an instance, I knew a rich young ruler, a very religious man in his way, who foolishly took it into his head that he would attend that Galilean school. Well, he went there and saw the Master and what do you think the Master said to him? 'Sell all that thou hast and give to the poor' and come join these fishermen and publicans in following me, and you shall have sometimes not where to lay your head, but you shall have treasure in heaven.' It seems almost incredible, but the foolish young man was half inclined to comply with these preposterous demands; however, he did not, but determined to keep his money in his own hands, instead of making it over to the beggars and the lepers and the blind. He knew that a bird in the hand is worth two in the bush. He is now a man of some consequence; in fact, you see him there alighting from that carriage." The questioner hastens to the ruler to learn from his own lips how it is with him. As soon as the young ruler understands the nature of the request, he answers curtly, bidding the questioner be gone about his business. Some how or other, this reception goes far to persuade the enquirer that the man might perhaps have done better to follow the counsel of the Galilean teacher. He approaches Jesus who, while He smiles upon him, says, "Except a man forsake all that he hath he cannot be my disciple." He says to him, "Master, why must we forsake all that we have to become Thy disciples? Why may we not retain what we have and be Thy disciples?" Jesus makes answer: "The path in which I lead my disciples, the path which leadeth unto everlasting life, is the pathway of faith. In this path all things are of God. Of Him, through Him, and to Him are all things. That which is with you is really God's, and is to be at the disposal of His will, not at that of your own. This is true of your money, your talents, your influence, whatever you have that you have been

accustomed to regard as your own. The reason why men get no true benefit from their possessions is because they persist in viewing them as their own. This is simply self-interest, for all belongs to God, and the first act of genuine faith is the recognition of Him as the only proprietor. When He bids you then open your coffers and give to the poor, it is malversation on your part not to obey. In like manner, all your intellectual powers and your social influence are to be at the disposal of God, even of Him who is manifest in me and makes known His will by me."

How does Jesus make His disciples meek and lowly of heart? More by what He does and is and suffers than by what He says. No man ever speaks as He did; no man ever taught as He teaches. He acts out His convictions before His pupils and by His own walk shows how they should walk. He takes you to a Samaritan village. Night is falling. What a condescension for a Jew to consent to spend the night among these miserable sectaries! What an infinite condescension for the Lord of all to consent to it! But, instead of throwing open their gates to the travellers, they refuse to admit them. The pupils are very indignant and wish to call down fire from heaven upon the recreant people; but Jesus reproves the disciples for their faulty spirit, and quietly trudges on to the next village. What? is it really possible that this kind of knowledge is better than the philosophy of history, comparative philology and all that? Yes; he that ruleth his own spirit is better than he that taketh a city. The one thing needful is to know God so as to be able to walk with God. What will your prodigious attainments profit you if you have not the fellowship of the Most High? But who has this fellowship? God says: "I am the high and lofty One that inhabiteth eternity, that dwell in the high and holy place; with him also that is of a contrite and humble spirit." "The proud He knoweth afar off." The favour of God means having access to all the wealth, the wisdom, and the power of the universe. What shall it profit you if you gain the whole world and then hear a voice saying, "Thou fool! this night thy soul shall be required of thee."—(Selected.)

Foreign Intelligence.

FRANCE.

(From our own Correspondent.)

Paris, July 15, 1892.

"How will the present moral disorder be brought to an end?" asks, with many others, the writer Jules Simon in the *Temps*. His words are worth recording. "What must be looked to is faith—philosophic faith or religious faith; then education, the family circle, the influence of mothers, the restoration of paternal authority. As to public society it is said to be perishing through the indulgence of magistrates. But whence comes this weak indulgence? It has the same source as crime—viz., the weakening of the sentiment of duty; the vanishing of belief in God; scepticism and indifference substituted for the firm belief of former times, which arm the hand of the assassin, and disarm that of justice. I would fain raise a man rather than chastise him. Remove I prefer to the hangman. To heal man there needs to give him not a hangman but a conscience!"

Such is the need, who doubts it? But how is it that men of worth, writers of moral value, know not the truth of God as revealed by Himself; the just God and yet a Saviour? How is it they have no personal dealing with Him so as to experience His transforming power in themselves, and no knowledge of the glorious futurity promised when His Kingdom will have come on earth as it is in heaven! Incomplete is the verdict on all these men of learning; they may "have measured mountains" and discovered worlds; if they had given the same earnestness to the knowledge of God, they would have received "Eternal Life," and changed the face of Society ere this. But with all their eloquent lamentations, they cannot stem a ripple of the fatal torrent!

Francis de Pressensé has a worthy article in the *Revue Chrétienne* against what he calls the "emasculating" of the prophets, the frittering away of their powerful words, and mutilating their meaning. With St. Paul he says we will build upon the foundation of the prophets and apostles, with Jesus Christ the corner stone.

The choice of the Reformed Churches

of three Professors for Montauban has fallen upon M. Lœnhardt (science and philosophy), M. Meyer (dogma and morals), and M. Montet (the Greek Testament and the fathers). The two first are Evangelical, the latter is a Liberal. The Rationalist party in the churches are singing psalms of triumph, declaring that a fraction of the Orthodox party has thus acknowledged the rights of the Liberals in the State Church, and they look forward to the joining of hands on the tombs of the Huguenot Fathers! while they anticipate a General Synod, in which they will be admitted and "find all the guarantees which they have the right to expect."

The annual meetings of the various Protestant societies were held as usual; my last letter only mentioned a few, but their numbers increase. I would fain draw them up in battle array before the reader—veterans and recruits, each as fighting for their Lord in the different posts assigned to them in the field of France, where the enemy has such immense influence and so many strong holds, and calls for every kind of counteracting and resisting activity. How often has it been mentioned as the desideratum of all others for a blessing on the French Churches, that Israel should come into remembrance! Pastor Kruger took up the lapsed point a few years ago, and has steadily worked his way upwards. There are but two missionaries of this Society for the Evangelization of Israel—one in Paris and one in Oran (Algeria). A periodical, *Le Réveil d'Israël*, ably written, comes to the aid of the missionaries and endeavours to stir up the interest of the followers of Jesus. The reporter gave a valuable statement, which should be trumpet-tongued in these backsliding days: "Never," said he, "will the deadly errors, now threatening us, find their way into the circles which evangelize the Jews—for this labour demands faith in the Inspiration of the Bible and in the accomplishment of full salvation by the return of the Eternal Son of the Father, Jesus of Nazareth, the King of the Jews and Saviour of the world, blessed be His Name for ever!" Pastor Appia spoke also to good purpose at the meeting.—The touching work called

Comfort for the Bereaved (*Toujours des offiès*), held its first annual meeting this year, although it has been some eleven years in existence, as created by the late venerable Pastor Armand Delille at the gate of two Parisian cemeteries for the benefit of passing mourners. Several condutors of the founder and other pastors strongly recommended the opening of halls for similar blessed work in the proximity of every cemetery if possible. Pastor Th. Monod is its president. The meeting was held in the Church of the Saint Esprit.—The Temperance Society is juvenile and bright, glowing and prospering. Temperate people and even pastors are beginning to take the pledge to encourage those to whom drink is a temptation. In Rouen, where pastors of different denominations have signed, the work is prospering. The meeting was humorous, free, and easy—just the thing—and not devoid of solemnity, for the promoters know that there is no steady temperance without conversion.—The French Society for the Observation of Sunday met on June 19 in the Chapelle Malesherbes. M. Sautter presided, the Methodist Pastor Prunier read the report, the Reformed Church Pastor Gout spoke—then Père Hyacinthe. The important point taken up, now that Sabbath rest is well nigh an acknowledged right and necessity in France, is that it should be kept holy and not given over to more or less gross pleasure. Père Hyacinthe spoke of it as the day on which the Book of God, the Book full of Christ, should be opened to our people.—Then, after these more modern ones, came the long-established and long-loved societies. The Central Evangelization, not very affluent, this year it has only founded eight new posts. The Society prepares the way for the established Reformed Church and picks up scattered Protestants. It supports the preparatory school for pastors, containing thirty pupils in Batignolles. It has a deficit of 16,000 fr., after having spent 121,000.—The Protestant History Society met in the Oratoire, Baron Schickler presiding. M. Ch. Read, among other matters of interest, assumed the responsibility of having obtained the decree from Napoleon III., which gave such triumph to the rationalistic party, by creating a central council without consulting the churches. Much regret was expressed at the death of Jules Bonnet, who for twenty years devoted his life and all his talents to the

History of Protestantism. The manuscripts and historical documents of the Society are continually increasing, and form an exceedingly valuable collection.—The Sunday-school Society met in Taitbout Chapel; Pastor Prunier presided, as he has for many a year. It was affirmed that three-quarters of the Protestant child population do not attend Sunday-school; the funds are about 2,000 fr. behindhand. It goes on publishing its periodicals for teachers and scholars, and, instead of a stated agent, various pastors travel in the interests of the Society.—The Deaconesses' Institution held its fiftieth anniversary at the Oratoire, where a powerful sermon was preached by Pastor Dhombres, whose loss of sight brought additional touching interest to the occasion. The review of fifty years' gradual growth of the congeries of benevolent and spiritual works grouped around the institution founded by Pastor Vermeil, Mme. Jules Mallet, André Rivet, and a galaxy of others now with the Lord, was peculiarly interesting. The deaconesses are continually called upon to nurse the sick, and their numbers might be multiplied to advantage for this part of their work alone, besides the many other branches calling for increase. Their funds are prosperous. A more familiar meeting, a jubilee fête, was held in the establishment.

The Foreign Missionary Society was, as usual, of great interest. The Congo, the Zambese, with its valiant missionary, François Coilliard, and its two new missionaries since embarked—Teimbres and Allégret—besides the Basutoland Mission, and Senegal, and Tahiti. The sum of 474,964 francs manifests an increase of active sympathy with the wants of the heathen, which is very encouraging.—The British & Foreign Bible Society also had its meeting. Its simple noble work, through its well-directed colporteurs, of spreading the Scriptures, by sale, throughout the length and breadth of France, is invaluable.—The Evangelical Society of France had already held, in April, its anniversary—not in Paris, but in Bergerac. Pastor Mouron gave a retrospective glance over the activities of the past, as represented by the founders—the two De Pressensé's, Lutteroth, Delaborde, Bernier, Dr. Gust. Monod, Fisch, &c.—all gone to God, leaving a bright example to their successors. Its work is to found free churches and outposts among converted Roman Catholics, and thence to extend the

Kingdom by evangelists, colporteurs, and schools.—A meeting of ladies at the Ombrages (Versailles) was held to recount and discuss Christian and philanthropic plans, old and new. It is their second anniversary, and they have given their society the name of "Versailles Conference on Feminine Christian Philanthropic Works." Excellent projects are said to have been put forth. God speed them! France and the world only needs woman's work too pitiously, notwithstanding all the good in exercise.

The Methodist Conference met in Ganges under a spacious tent—a happy innovation for a southern climate. The venerable Pastor Hocart (in his 80th year) presided, and his not much younger colleague, Pastor Puleford, was near him; the one counts fifty-eight years of ministry, and the other fifty-one, and both are in active service in different places. The Rev. W. Macdonald, delegated from the Missionary Committee of London, was present. The Wesleyan pastor, M. Lelièvre, was invited to preach in the Reformed State Church to a congregation of 1,000. Hospitality was also shown by members of the same church to several of the Methodist delegates. This is the thirty-ninth conference of the Wesleyan body in France. The first Methodist who seems to have visited France was Jean Angel, from Guernsey, in 1791, who discovered a few forlorn Protestants, deprived of means of public worship, at Courseulles in Normandy. He held a meeting, gave his experience. They asked for a minister, and one was sent. Since then, Methodism has been continually a blessed leaven in many parts of France.

The hall on the Boulevard des Capucines, hitherto hired by the Rev. Wm. Gibson for conferences on Sunday evenings (given by various Protestant pastors and laymen) is now closed, the proprietors having leased it for worldly purposes.

The interesting effort to give three

weeks' country refreshing to poor little Paris children and mothers who need it, is every year more prosperous. It now not only rents two houses, but possesses a third, and is in every way an increasing blessing; it is the work of Pastor a. Madame Lorrain, and meets with proper support.

The Baptists continue to make headway. On the occasion of Whitsuntide, thirty baptisms, admitting adults into the Church, in Paris and two other places. A pleasant day was spent as usual on Whit Sunday by friends and members in a secluded part of the Bois de Boulogne, where praise and prayer and joyful noise unto the Lord arose from happy hearts. Pastor Baillens, of Paris, is interesting the Americans in this movement. It was a pleasant commencement to meet on board a steamer an American Baptist, who presented him with £10 as a token of sympathy. The two gentlemen were the only two abstainers at table, and this led to conversation and holy recognition of being children of the same Father, fighting under the same banner. A lay pastor was ordained in the Baptist Church, near Valentigney (Doubs), where is a fervent and increasing little group. It seems an innovation, and answers to the Methodist local preachers.

Ouganda is much on the minds of Protestants. It is distressing to see public opinion led astray by Romish intrigue. In Algeria also the Romish priests have apparently got the ear of the authorities, whom they are persuading that "religious propaganda, especially that of English missionaries, is a danger to the State, inasmuch as it is liable to excite the Mohammedans." Nothing new under the sun!

The holy coat without seam, of which Argenteuil, near Paris, boasts the possession, has been exhibited, as usual, to a not very numerous public; the competition of Treves is too much for Argenteuil.

GERMANY.

[From our own Correspondent.]

Berlin, July 16, 1892.

THE Biennial Conference of German Church Governments at Eisenach took place last month. The Conference approved of the new revised version of Luther's German Bible, accepted the Wednesday before the last Sunday after

Trinity as a suitable common day of repentance for Germany, spoke about the keeping open of the churches, and on the best means of increasing the sanctity of the oath in the eyes of the people. The work of the Bible revision has been accomplished with great—perhaps, too great—moderation. The wish to retain as much

as possible, a wording which has become dear to the people, has limited the changes to the strictly necessary. A more radical change would, perhaps, have brought the Bible text more thoroughly in accordance with the original Hebrew and Greek; yet this revised version is also a gain. In the question of the day of repentance there was not much to be done, since the Prussian Parliament had selected that day; but it is at all events satisfactory that the Church Governments have all assented. The Conference did not express a decided opinion on the opening of churches; also clearly stated that it did not wish to encourage an unevangelical view on the value of the outward place, but recommended the congregations to make a trial. Finally, there is no doubt that a great number of oaths required in public life are sworn in a very light way. The Conference has accomplished a good work if it succeeds in drawing the attention of the Governments to the calamity.

Your readers will remember that Dr. Kögel resigned his General Superintendency on January 1. Pastor Dryander, of Trinity Church, Berlin, has now been appointed his successor. He is one of the favourite preachers here, and it is much to be regretted that in his new office he will preach much more seldom here.

With the beginning of this month, the new regulations about the observance of the Sunday became law, and it must be said that Berlin, on July 3, wore a very different character from what it did on previous Sundays. May the greater rest obtained lead also to greater sanctification. The change in itself is a progress; and what is a greater progress still is that, on the whole, people are pleased with it. Of course there are some who think it their duty to grumble, but the change has been welcomed by the public generally. The Young Men's Christian Association, 34 Wilhelm Strasse, intends to profit by the situation, and to establish a kind of home for young merchants. The Association has fortunately succeeded in getting all classes of young men; but this does not exclude special arrangements to make special classes to feel at home. Since the number of soldiers visiting the Association has greatly increased, a few rooms of the large house has been turned into a soldiers' institute. As now so many young merchants have the Sunday afternoon quite free, it is intended to make a similar arrangement for them. The Association

has also felt at liberty to extend its work in another respect, by opening premises in the east of Berlin. A suitable place near the Alexanderplatz has been hired, and is to be opened in the beginning of next winter. It will be a new centre of work among young men in a very crowded part of the town. The whole is to be conducted from 34 Wilhelm Strasse. Since the Association was formed many of the young men visiting it have been trained to Christian work, and will now find occupation at the Alexanderplatz.

The City Mission has begun a new and interesting work among the servants of the hotels. The first attempts have met with sympathy, and these poor over-worked waiters, maids, &c., who have little of Sunday rest, receive a sermon or Sunday paper regularly. This gives also an opportunity to the City missionary to have a talk with them. It is fearful how social democracy comes forward more openly with its opposition to religion. They have now a kind of celebration of admission for young men, which is a clear mockery of Confirmation.

Some Christians are rather disappointed that the great Field-Marshal Count Moltke, a truly noble and modest character, seems, after the biography published by his family, not to have been a believing Christian. The irreligious press triumphs about it, and especially reminds us of an expression used by Mr. Stöcker at the time. When in one of the Berlin Synods the resolution was passed to abolish the Apostles' Creed, Mr. Stöcker, among other things, said: "The Emperor believes, Bismarck believes, Moltke believes." Perhaps it would have been wiser not to publish the expressions of the great General on religious questions. They show that he had not emancipated himself from the rationalistic views of the age in which he had been educated. At all events, this is a lesson that we should not look to men for supporting Christianity. Our belief stands on a firmer and surer basis. If some of the great men of this world also believe in Christ it is an honour for them, but not for Christianity.

I briefly mentioned in my last letter that an Alliance Conference took place at Siegen in June. That was a conference of a devotional character, for the quickening and deepening of religious life, as all the annual conferences of the West German Branch are. The Berlin Committee has now issued invitations for a conference to be held here and at Potsdam on October

12 and 13. The object of the conference is to increase the numbers and friends of the Alliance, to make its objects better known and understood. Mr. van der Grinten, Professor of Theology, Pastor, and Member of the Upper Consistory, will give the first address, on the "Unity of the Children of God." The second subject is to be the "Practical Exercise of this Unity." In the evening a large popular meeting is to

take place. The second day will be at Potsdam, on the subject of "Religious Liberty." We expect delegates from some of the foreign branches as visitors. If the conference is a success it will be repeated regularly. This first one is an attempt, which is all the more necessary, as the ideas of the Alliance have not made as much progress here as we could wish.

AUSTRIA.

We extract the following from the report of an earnest Christian worker, whose name we are not at liberty to publish:—

There are few places in the German-speaking provinces of Austria, where a lay worker can carry on any kind of settled or permanent evangelistic effort. Any attempt to win Roman Catholics to Protestantism is regarded by law as "disturbing the religious peace," and is proceeded against accordingly. Nevertheless much may be done in a quiet way by intercourse with individuals, and for the last ten years I have devoted a part of every summer to travelling in the Tyrol, Carinthia, Upper and Lower Styria, Austria Proper and the Duchy of Salzburg. In these tours I have been able to distribute many thousands of tracts, illustrated handbills, floral texts, Bibles, and New Testaments. In many places there are little groups of Protestants, who for years were not able to attend any place of worship, owing to the scarcity of pastors and churches. In the whole of the Tyrol are only two Protestant pastors, one in Innsbruck and one in Meran. These scattered members of the evangelical faith are frequently in great danger of being drawn into the net of Rome, who has no lack of workers. Every town, village, and hamlet of the Tyrol, especially, swarms with priests, monks, and nuns, and convents and monasteries are strewn thickly over its mountains and in its valleys. The lack of every means of grace produces in many cases indifference, and where the living faith is lacking, the outward profession is easily laid aside, especially when a mixed marriage or any other worldly advantage presents itself. It is therefore an urgent necessity to seek out these forsaken ones, supply them with Bibles, and other Gospel literature, and where possible I always gather them for a Bible-reading, prayer and exhortation. In

many cases, Catholic neighbours beg to be allowed to be present, and to many a soul the pure Gospel of Christ and the joyful news of redemption by faith in Him, has come like a revelation of light and love, of which they had never before heard. "That is very beautiful," they say sometimes, "quite different to what our priests teach us." When we consider that the vilest imputations are cast upon the Protestants by the priests of Rome, especially in the country villages, and that the Catholics are taught that we "believe in nothing," "neither heaven nor hell, God nor devil,"—it may be easily imagined that a clear testimony as to the Protestant faith, and above all the plain showing of the Word of God in the matter, produces a great effect, and often leads seriously disposed persons to examine for themselves the truths of the Bible, and in this search they are aided by their Protestant neighbours.

This personal intercourse is carefully followed up as far as time permits by correspondence, and especially by posting magazines and tracts to the solitary ones, or by sending parcels of good books to one friend where there is a small community. This friend lends them to every one desirous of reading them, and it often happens that they wander from house to house through the whole village. In this way we have established several small lending libraries in various villages in the Tyrol, Styria, and recently also in Hungary, among German-speaking colonists. The gratitude of these poor people for Christian literature is touching, and did space permit we could insert many letters of thanks. Some country pastors, too, have gratefully accepted boxes of Bibles and books for members of their widely-scattered flocks. More than five years ago we commenced in our own dwelling a Bible Reading on Sunday afternoons. Our first meeting was

attended by twelve invited guests. The number has increased from year to year, and at present the attendance number from fifty to seventy, frequently eighty or more. As many of these are servants or officials who are only free every other Sunday, the number of the regular attendants is considerably greater—at present about 200. Our object has been from the first to bring the people into close personal contact with the living Word,—for we hold fast to the promise, "My Word shall not return unto me void, but shall accomplish the thing whereto I send it." To the greater number of our hearers the Bible was totally an unknown book—as we began at the beginning, and read together consecutively the New Testament on Sunday afternoons, while at our Thursday evening prayer meeting we study the Old Testament. A copy of God's Word is provided for every person, and we have often been requested by new-comers to allow them to take a Bible home with them. Our regular hearers are all provided with Bibles of their own for home use, and we are thankful to testify that they do use them. Many have said, "I never knew that this or that was wrong,—since I read the Bible all is different." A missionary spirit is taking hold of them too, and some of them seldom come without bringing a neighbour or friend. On Sunday afternoons, during the Bible Reading, a small gathering of children is held in

another room, for the twofold purpose of giving more room for adults in our crowded hall and of meeting the requirements of the law which forbids children under fourteen years taking part in any religious exercise of a church or religious community other than that in which they were baptized. My wife and several friends in turn sing with and read to them, explain and relate Bible stories, &c. On the second Sunday of the month we hold a Missionary meeting, at which I give particulars of work in India, China, Africa, and other lands. The interest in this subject is growing, as is testified by the free-will offerings, which on these occasions are devoted to the various societies working in the lands described. In 1861 our dear people, though poor themselves, contributed over £1 10s. for missions among heathens, besides nearly £2 for various benevolent objects, such as Orphanages, &c. On Tuesday evenings we gather for the practice of Sacred Song, and as the Styrians are a musical people, we have learned several hundreds of gospel hymns (among them many of Sankey's) in four parts. These our people often sing in their homes, in summer on their walks in wood and field;—and more than once those who have been attracted by the singing have been induced to attend the Bible Readings, and have become regular attendants, the Word being blessed to their salvation.

SPAIN.

THE Rev. Dr. Wm. Moore, Principal of the Training College at Puerto Santa Maria, writing in *Times of Refreshing* (the organ of the Spanish Evangelization Society), says:—

The spirit of persecution continues, bursting forth wherever the slightest pretext may be found for putting it in practice. A case has just occurred here in connexion with the press. Several months ago, a paper was started in Malaga in the interests of Protestantism. Formerly it was the organ of Freemasonry, but having passed into the hands of the Protestant pastor, it changed its name to *La Reforma*. One of the contributors to its columns is a member of our church in Cadix. He is one of the most influential, as well as one of the most earnest and consistent of Spanish Christians. He holds a high position as a naval officer in the Arsenal of San Fernando, and has

not, like many others, ever made his office or worldly prospects an excuse for concealing his religious convictions. He is a tower of strength to every congregation with which he may happen to be connected. Well, this good brother, a few weeks ago, wrote an article on the festivals of "the Church," with special reference to "Holy Week." For this, the paper was "denounced" by the Censors of the Press, the police visited and searched the editor's office, took possession of all his papers, among which they found the MS. of our friend's article, and a private letter of his to the editor. He was at once served with a summons to appear before the judge, and answer for his crime of "vituperating the religion of the State." The case is still pending, and probably will be pending for months to come; but if they find him guilty, which they are very likely to do, the punishment may

be fine and imprisonment. This is not all, nor even the worst, in his case. As a naval officer, he ought not to have written to the public papers without permission of his superiors. If condemned by the civil tribunal, the consequences in his official position will be suspension from office for a specified period, during which he will be placed on half-pay, and his regular promotion will be retarded.

Now the animus against Protestantism manifested in this case is proved by the fact that, not only in several other papers—*Republicana*, *Freethinkers*, *Atheists*,—but also in this very paper when it was *Masonic*, there appeared, and do still appear, articles a thousand times more aggressive and even insulting to the papal and sacerdotal system, and yet no action is taken. But the moment an Evangelical paper, even in defence against some Jesuitical calumny on Protestantism, attempts a reply, and in so doing exposes the errors of Romanism, it is pounced upon and threatened with fines and imprisonment. Why? Because what they fear above all is the truth. The foe of Christ is Antichrist. The Master's own words are: "If the world hate you, ye know that it hated me before it hated you." May we not add, "It hateth you because it hateth me."

Our brother's article is the very opposite of offensive. It breathes quite a different spirit. That our readers may be able to judge of it, we give a few paragraphs as a specimen—

"Religious Festivals.—Holy Week has passed, and with it all the austerities, fastings, penances, processions, and other Babylonian ceremonies which our forefathers have bequeathed to us.

"What advantage have we gained from all this? Has piety been deepened, religion and morality extended by so much worldly pomp, such parade of images, so many jeremiads of sermons, so many incantations to saints and angels? Certainly not. The religion of the State is becoming more and more degraded every day by these purely Pagan ceremonies and processions. No serious person can look upon them with favour, and by the people they are properly styled, 'religious carnivals.'"

"It seems incredible that there are still individuals who, calling themselves Liberals, can aid with their purse and even by their personal attendance, in sustaining these practices, encouraging those whom they themselves regard as the enemies of

all liberty and progress. In the same way, even under Liberal Governments, we find that citizens of all creeds are compelled to kneel in the streets to some Romanist procession under pain of fine and imprisonment. What has public morality gained from the processions of Holy Week? The prison statistics prove that there has been a great increase in crime, chiefly in drunkenness and other forms of immorality. And while the poor labourer has been obliged to keep a forced holiday, without a morsel of bread for his family, the publican is being enriched, and the purse of the 'religious' showman is being filled. These and similar fruits are what the 'religious festivals' bring forth, and what we are threatened with as obligatory. Spain neither repents nor reforms. Prostrated under the yoke of Rome, she sees the neighbouring nations who have thrown it off, free and flourishing, while her treasury is empty, her annual deficit increasing, her credit almost gone, her commerce, her agriculture and her industries perishing, and her working classes in the deepest misery.

"Romanism has lost its vitality, if ever it had any, and is powerless to moralise the community. On the contrary, its influence is positively demoralising, as is clearly proved by its so-called religious festivals. Such a religion ought to disappear and be replaced by another which, as in the other nations pervaded by it, brings forth better fruits. All of us who love our country and our families ought to co-operate in advancing this end, for until this is realised, we shall remain what we are, a nation of misfortune, misery and ruin."

So far from exaggerating, the writer of this article has simply stated literal facts, patent to the eye of the most casual observer. He has done so in temperate language, and in the spirit of a true patriot and a Christian, who earnestly longs to see his country prosperous and happy "under the vine and fig tree" of Gospel privileges—an open Bible and a free salvation.

Huslos.—The services continue to be well attended, and the Bible Class, held during the week, is growing in interest. During the month of March, owing to the incessant storms, torrents of rain and inundations, there was a great deal of distress among the working classes, who were thus thrown out of employment. The services on Thursday and Friday of

"Holy Week" were thronged with devout worshippers. The communion was observed on Good Friday, and besides the members of the Church in Huelva, some came to join in the sacred feast from our mission station of Niebla. There were also some foreigners, German and English—among others were Mr. Thos. Matheson, of Liverpool, and his party, as visitors. The services were felt to be both solemn and edifying. The schools are so thronged at present, that admission has constantly to be refused to new comers, and it is asserted that if we had means to plant Evangelical schools in another district in the town, they would soon be filled also. Would that our Christian friends at home, who have the means, were fully alive to the importance of such schools for the cause of evangelical truth in this country.

Niebla.—The proof that our evangelist's labours in this town are taking effect is found in the active opposition of the priest. At first he showed great indifference, considering it more profitable to attend to the cultivation of vineyards and oliveyards, but finding that his flock were seeking new pastures, he woke up and entered the conflict. Some time ago he had a fly-leaf printed and circulated containing all the stale calumnies about Protestantism and the "immoral renegade Luther." As these have been refuted times without number, Señor Jimenez thought it better to take no notice of it, but quietly distributed the antidote—hundreds of copies of an excellent tract entitled "What do Protestants Believe?" From "the foot of the altar," too, the priest has taken to preach—not "Christ Jesus the Lord," but himself, telling the people that they (the priests) "are superior to angels and (canonized) Saints, for they have the power of bringing down the Almighty God to their hands through the words of consecration of the 'host,' and that they can bind or loose sinners from their sins." He has also threatened that he will neither baptise, nor marry, nor give Christian burial to any who have attended the Protestant services. His congregation consists, for the most part, of a few women, some of whom have at times attended our services, and even these he has frightened by telling them that they "smell of brimstone"—i.e., of the lower regions, so that they are afraid to come to hear the Gospel any more. Such is the superstition in which these poor people are sunk. On the whole, this fanatical opposition has rather

helped than hindered our work at this outpost. Some of the timid souls have withdrawn, but others crowd to hear the Gospel beyond the capacity of our humble local to contain them. This consists of the largest room and passage of the house of a family of Protestants, formerly members of our Church in Huelva.

Cádiz.—In connexion with the processions of "Holy Week," this city vies with Seville in getting up displays to attract foreigners and outsiders to come and spend their money, and thus give a stimulus to business. In our humble Gospel hall, services of a very different kind were conducted, both on "Holy" Thursday and Good Friday—the latter being protracted through the usual three hours, meditating on the "seven words" of the dying Redeemer. In spite of the great attractions in the streets, our chapel was thronged with devout worshippers, many for the first time, and some who only put in an appearance on these days. A lady who had been present for the first time, on leaving the chapel, observed to another person: "It seems incredible that in this humble temple, where there are no monuments, no lights, no saints on altars, &c., the people are much more devotional than in the Cathedral." Surely here we have impartial and valid testimony that sensuous worship is not conducive to a devotional spirit. As Sr. Blanco is the only resident Protestant pastor in Cádiz, he is generally called upon to act as pastor for all foreign Protestants, though, too frequently, this is only in cases of emergency, such as baptisms, deaths, &c. As a rule, they are not Gospel hearers. A short time ago, a British subject, well-known in the city, died, and the family sent for Sr. Blanco to perform the funeral service. Both in the house and at the cemetery, portions of the Word were read, prayer offered, and a suitable address given. All present were most attentive and devout, and when at the grave, tracts were distributed, all willingly received them. This is the only opportunity of reaching these people. Though all treat our religion with respect, and some are with us in heart, yet none have the courage to brave public opinion, and come to hear the Gospel preached, although many of them occupy a position of social independence. The artisan and the poor labourer, although at the risk of losing far more—their employment—show far more courage and firmness. It is still true that "the common people hear Him gladly."

PALESTINE. AMONG THE LEPERS.

THE following are extracts from a letter from a Mildmay Deaconess at Jaffa, published in *Service for the King* :—

I think there is nothing more pitiful than the sight of a leper. The blind and the lame may still have many joys, but the lot of the leper is hopelessly desolate. As soon as he is attacked by the disease he becomes an object of loathing and dread to his nearest and dearest. He is cut off from all society and shut out of every employment. Seriously ill and often in great pain, yet beyond the reach of medical science, he may endure this living death for half a century or more and die, as he has lived, in utter abandonment and neglect.

Two hours' ride from Jaffa there is a little colony of these poor outcasts. Miss N. often passed them in her expeditions to and from the villages. Sometimes she stopped and read to them, and always found them very attentive and grateful. At last she thought of paying them regular weekly visits and giving them a little regular assistance. When she cannot go herself she sends Abou Ibrahim, the good old man who teaches the inquirers. Once I had the great pleasure of accompanying him. It was a melting day in summer. Our horses, like ourselves, felt oppressed by the stifling atmosphere, and added an hour to the journey by the slowness of their pace. Abou Ibrahim rode on in front, looking cool and airy in his light silk coat and large white umbrella. Our way led us across the plain of Sharon, it was in fact the first two hours of the ride to Jerusalem. The fields were stripped and bare except for the Indian corn which still waved its silken tassels in the air, and silent but for the ceaseless chirp of the cicada or tree-cricket among the olive trees. The burning road stretched before us like a broad white ribbon across the plain; the hills looked dim in a molten mist. As usual, long processions of heavily laden camels passed us by, and groups of blue-robed Fellahs women saluted us cheerily. Among them we saw a man driving a poor little donkey laden with pumpkins and limping piteously. We stopped to reprove him for working an animal in that condition, and said that he must take him at once to the blacksmith to be doctored. "Of course, ya sitt," he replied, readily, "poor thing, he must see the blacksmith, I am going to Jaffa for no other reason

except for that." The load of pumpkins in conjunction with the fact of it being market day in Jaffa made one doubtful of his utter disinterestedness!

When we reached Ramleh, Abou Ibrahim went to look for the lepers in their different haunts and collected them together under some trees outside the town. A stone in the centre of the circle was spread with a red pocket-handkerchief for me to sit upon. I had been told there were ten of them, but I only counted nine. "Who is missing?" I asked. "Only poor Fatmeh," they replied, "her place for begging is rather far away and she cannot walk much, for she has hurt her leg." "Cannot some one help her?" I said, "I want you all together." There was a little hesitation. At last a man got up. "It is rather difficult, lady," he said, "and the day is hot, but for your sake I will try." Off he went, and after some time returned, heated, panting, breathless, carrying the old woman on his back, she looking as overcome as himself, with the exertion of holding on! If I had known how "difficult" it was going to be for both, I fear I should not have insisted on Fatmeh's presence. However, she had come, and the circle was complete. There were ten of them, "and they were lepers." What heart could look on them unmoved? Who could resist the longing desire to see the Great Physician Himself standing in the midst and laying His healing hand, as of old, on these poor diseased bodies with the word of power, "I will, be thou clean!" Four of them were men and six women. They were dressed in the ordinary costume of the different villages from which their sad fate had driven them. The women in their dark blue robes, with blue or white veils on their heads, the men wearing "abbas" over their cotton under-garments, and the red fez bound turban-wise round their foreheads with a coloured handkerchief. All forms of the disease were exhibited among them. The blurred features, the mutilated hands and feet, the hoarse rasping voice, the hidden wounds. Some, like Hassan, who carried Fatmeh, bore no outward tokens; others were painfully disfigured. One poor woman laughed mournfully as she told me her name "Shellibiah—beautiful." Her face was attacked by the disease, and, if she had ever merited her name, all traces of com-

liness had long ago disappeared. One of the number was a little boy apparently about fourteen. Fatmah was a middle-aged woman who had been there thirty years, fifteen with her husband and fifteen after his death. One of the men had lately come, and one, Salah, had just left them for the leper hospital in Jerusalem. He had become quite blind and very helpless, so at last he consented to give up his free open air life. He was a Protestant, and could read, the others were all Moslems. They were full of regrets at his departure; and said they always enjoyed hearing him read as long as he had his eyesight.

As I looked from one to the other and heard their sad histories with the Word of God in my hand, I felt I had indeed brought them the only cure for their malady, the only alleviation for their sad lot. "Jesus Christ, the same yesterday, and to-day and for ever" never seemed to me more full of beauty and majesty than when I tried to lift Him up before these poor afflicted ones. They listened eagerly and responded more warmly and intelligently than almost any other audience I had ever spoken to. One or two passers by stopped to see what was going on. They kept at a safe distance from the lepers, and those who gave them money threw it from the other side of the road.

If I had had time the lepers would have taken me to see their house. We were sitting near a large building which had formerly been set apart for them. It looked as if it had been built for a mosque. They had occupied it for many years, when suddenly it occurred to the town authorities that it was too good for them and might

be used otherwise. Accordingly they turned them out and tried to make it into a school. But no one would come to it for fear of infection, so it now stands empty and unused. The poor lepers were given another building much less convenient for them, because far from their usual stations for begging. It is besides unhealthy, cold and damp. In winter the poor creatures have to lie under a roof dripping with water as if it were outside. Here they each have a little room to themselves and an oven for baking bread. They begged me to ask the authorities to let them go back to their old house, since no one was using it, evidently thinking an Englishwoman must have great influence at court.

When we finished our talk I gave them Miss N.'s present, twopence each. They overwhelmed me with thanks and blessings and prayers that God would lengthen our days and give us every happiness. Doubly touching their good wishes seemed to me coming from those to whom life could only be a burden, and happiness but a memory of the past. After that I took leave of them. They did not attempt to come near me or touch me, but their farewell greetings were most affectionate and their entreaties that I would soon come again very pressing. "Not for the money," they assured me, though that was a boon in these hot days when travellers were scarce, but for the Word of God which they had so few opportunities of hearing.

May the Holy Spirit Himself apply it to their souls, that each one of that forlorn little company may go and show himself to the Priest, the great High Priest, Who alone is able to present us faultless before the great white Throne!

THE HISTORY OF

MOHAMMEDANISM.

AN interesting volume was recently published by the Religious Tract Society, and to which we called brief attention at the time in our notices of books. It is entitled—"The Caliphate: its rise, decline, and fall"—by Sir William Muir, K.C.B., LL.D., D.C.L., and is a very valuable work, based for the most part on Arabian authorities. It begins with the death of Mahomet, A.D. 632, and tells the story of his successors and the various dynasties of the Caliphs down to the overthrow by the Mongols in A.D. 1258. Sir William Muir is acknowledged to be

one of the first of living authorities on the subject; and the present volume is a suitable companion to his "Life of Mahomet" published some thirteen years previously. The characteristic features and the influence of Islam are indicated by the following sentences, which we quote from the concluding chapter of Sir William Muir's latest work:—

"The Islam of to-day is substantially the Islam we have seen throughout this history. Swathed in the bands of the Koran, the Moslem faith, unlike the Christian, is powerless to adapt itself to

varying time and place, keep pace with the march of humanity, direct and purify the social life, or elevate mankind. Freedom, in the proper sense of the word, is unknown.

"The type and exemplar of Moslem rule is the absolute and autocratic monarch, alternating at times with the license of lawless soldiery.

"Nor has there been any change in the conditions of social life. Polygamy and servile concubinage are still as ever the curse and blight of Islam.

"Hardly less evil is the one-sided power of divorce, at the mere word and will of the husband.

"Nor is it otherwise with the Veil, and such domestic injunctions of the Koran as exclude woman from her legitimate place and function in social life.

"The institutions just noticed form an integral part of the teaching of Islam. They are bound up in the charter of its existence. A reformed faith that should question the divine authority on which they rest, or attempt by rationalistic selection or abatement to effect a change, would be Islam no longer. That they tend to keep the Moslem nations in a

backward, and in some respects barbarous, state cannot be doubted. It is still true that, as at Damascus, Bagdad, and Cordova, an era of great prosperity has at times prevailed. Commerce and speculation (the law of usury notwithstanding) were at such times advanced; the arts of peace were cultivated; travel and intercourse with other peoples to some extent broke down national prejudice and promoted liberality of sentiment; literature, science, and philosophy were prosecuted with marvellous success. But it was all shortlived, because civilisation, not penetrating the family, was superficial. It failed to leaven domestic life. The canker-worm of polygamy, divorce, servile concubinage, and the veil, lay at the root. And society, withering under the influence of these, relapsed into semi-barbarism again.

"As regards the spiritual, social, and dogmatic aspect of Islam, there has been neither progress nor material change. Such as we found it in the days of the Caliphate, such is it also at the present day. Christian nations may advance in civilisation, freedom, and morality, in philosophy, science, and the arts, but Islam stands still."

Missionary Notes.

BRITISH HONDURAS.—We are anxious that our friends should know something about our work in Central America. In Belize our membership gradually increases, as we heartily believe in going forward. Lately we have been making strenuous efforts on behalf of the children. The Sunday-school Anniversary made a deep impression on the town. Wesleyans, Baptists, and Presbyterians are most united here; as ministers we meet in each other's studies, and often exchange pulpits. We are persuaded that this unity is most beneficial to the Master's work. Recently a large number of men from the mahogany and logwood works have come to town; so for a few months we shall be very busy in ministering to these, as they get no attention whatever during the year. Some time ago I visited the Stann Creek Circuit, and for a fortnight tried to render some assistance to the Rev. J. B. Nowell. At Sittou River I stayed for a Sunday,

preached twice, conducted a children's service, met the classes, and administered the Sacrament. The Rev. H. Walmsley is now visiting Livingstone, which is the only station we have in the Republic of Guatemala. The work in this place is not easy, owing partly to such counter-attractions as huge dances, Sunday feasts, and gaming tables in the streets. In spite of all hindrances, a small congregation has been gathered, and the Gospel is being preached; so we look for better things. The Rev. T. M. Sherlock, of Ruatan, regularly corresponds with me, and his letters clearly prove that great progress is being made in this large Circuit, where additional ministerial labour is sorely needed. The chapel at Utila was reopened after repairs, and the crowded congregation received showers of blessing. Fourteen persons were baptized at the evening service. In conclusion, let me say that we rejoice at our successes; but

we sorrow that we cannot do more owing to the fewness of the workers.—The Rev. J. K. Draham in *Wesleyan Missionary Notices*.

ZENANA MISSIONS.—A meeting was recently held at Cannon Street Hotel, to welcome the Misses Kinnaird and Dr. Pentecost on their return from India; and also to bid farewell to Miss Cornelia Sorabji, who is returning to Poona, there to labour in the name of Christ. Mr. T. A. Denny presided in the absence of Lord Kinnaird (owing to a family bereavement). Dr. Pentecost, Mr. D. L. Moody, the Misses G. and E. Kinnaird, Miss Sorabji, and others spoke, their special plea being on behalf of some of the Zenana Bible & Medical Mission stations in India, where the staff is quite unable to cope with the work, and many ladies have been prostrated through overwork. Facts were given in support of the appeal for more help, showing how totally undermanned were very many of the stations. India is now ready to be evangelised in every part; towns and villages lie open to the missionaries. Will the Church seize the opportunity? Will it send out workers in numbers adequate to India's need? Are there not ladies at home able and willing to go and carry the tidings of salvation to their sisters in that mighty land; or else aid others to go, and take up the benevolent work of this Mission in seeking to heal the sick and preach the Gospel. Each speaker emphasized the opportunity and the need, and seldom has there been a missionary gathering more full of enthusiasm and zeal. When Mr. Moody, in a few earnest words, urged that Christians should liberally respond to such an evident call from God, the response was generous and hearty. Mr. W. T. Paton, the Hon. Finance Secretary, was able to announce promises to the extent of £4,400—of which about £1,700 is to be paid this year,—specially contributed to strengthen work at the weak stations, so that the zenanas may be more thoroughly visited, the villages more largely evangelised, and still the educational work be as efficiently maintained as ever.—Anyone interested in the work can obtain full particulars from the Secretary, 2 Adelphi Terrace, London, W.C.

THE Gospel in All Lands (organ of the Methodist Episcopal Church in America) recently contained a most interesting letter from the Rev. J. Horsburgh, of China, appealing for a larger supply of

missionaries. He would in this great matter evidently have the church to which he belongs overleap denominational bounds, and recognise the high position taken in this matter by the London Missionary Society, the China Inland Mission, and the North Africa Mission. We quote the following: "Writing as a missionary, I cannot refrain from saying how, from my heart, I deplore the plan of each denomination sending out exclusively its own members to establish each its own church in heathen lands. Let us thank God the church we individually belong to is as good as it is, and try to make it better. But in preaching the Gospel to other races, seeing it is unlikely our own particular form of worship and church government are in every way the best for *them*, and seeing that the need of true workers, irrespective of denomination, is so tremendous, why may not our missionary societies forget such distinctions, and send out *all* the faithful servants of God they can? Surely they would be far more noble and Christlike missionary societies for our churches to rejoice over, and they would accomplish wider good. To me this position seems so perfectly reasonable. Yet I see good men, deeply taught of God, who feel differently, and who, in stoutly championing each his own church, are helping, I fear, to propagate our unhappy divisions in other lands. I grieve for the heathen; I grieve for the native churches. But I dare not judge my brethren."

We call attention to an extract from the letter of a well-known Hindu gentleman in the Punjab, "Swami Ram Soonder," recently referred to at the annual meeting of the Calcutta Auxiliary Bible Society: "Hinduism is now in a most critical position. Its vitality is decaying, and the community itself is now just like a man whose one leg is on one ship and whose other leg is on another ship. Internal and external influences of a fearful nature and of heterogeneous sorts are now at work to disturb the equanimity of Hinduism, and a thousand years of thralldom under foreign sway have benumbed the spirit of the fallen Hindus. Under a benignant, civilised, and very powerful foreign government, in the teeth of a scientific age, under the potent and liberal influence of Western education, and, moreover, before the vigorous and constant attacks of Christianity and many of its offshoots, the better days of Hinduism have become a

matter of the past. With all its faults and fallacies, I loved and liked Hinduism very much, but now I am quite sure that an educated and right-thinking native of India cannot conscientiously follow Hinduism in all its aspects in the proper sense of the term. Hypocrisy reigns supreme in the Hindu community, and priestcraft and blackmail are the only offensive and defensive weapons of the many modern Brahman leaders of my co-religionists. The introduction of any much-needed and time-honoured reformation into the Hindu community is simply an impossibility. With the many thousands of evil and barbarous customs and hypocritical practices that stare us in the face Hinduism is doomed, and any attempt towards its revival will be merely waste of time, energy and money on the part of its so-called reformers and leaders, many of whom are as much *Hindus* as a native Christian convert is! The last three census reports have distinctly proved that India, the only country in the world for Hinduism, has lost many millions of its Hindus during the course of the last twenty-two years, and if this wonderful fall of percentage in Hindu population continues to go on—and I do not see any reason why it should not witness more fall in percentage, as there is no means in the whole earth and heaven by which a non-Hindu can be a Hindu—then there will be no Hinduism after two centuries and a half. And the best reason for this fall may be attributed to the fact that Hinduism is a religion which has failed to satisfy the cravings of the soul of the educated natives of India. I am a missionary of the Hindu religion, and have been preaching to the people for a very long number of years. With all my experience about Hinduism and the feelings of the people toward it, I can safely and authoritatively state that Hinduism will not stand longer."

JAPAN.—The Rev. H. B. Johnson, writing to *Gospel in All Lands*, reports a very interesting spiritual awakening in Kiushiu, Japan. He says: "The Week of Prayer was observed in the Deshima Church here in Nagasaki, being followed by a series of extra meetings lasting three weeks. A few only were then added on probation, but those already in the Church were greatly quickened. The class and prayer-meetings held since have been especially well attended, and the spiritual life of the members has been much deeper.

One thing particularly was to be noticed, the frequency and earnestness of the prayers offered for the outpouring of the Holy Spirit. These prayers, offered both by the native Christians and by the missionaries, have been heard and answered in a wonderful manner. About the middle of March the revival spirit appeared in the regular nightly prayer-meetings of both schools (*Chinsei Gakkwan*—male—and *Kwasui Jo-Gakko*—female), and the Spirit was poured out upon some in large measure. Union meetings under the direction of the pastor (the writer), were again begun on the 24th, the regular church prayer-meeting of the preceding evening having been of unusual interest and power. In connexion with these meetings, which continued for some time, nearly every student in our schools, and several persons besides received assurance of their acceptance—many being wonderfully baptised with the Holy Spirit. At the beginning of the year there were very few in either school who were not nominally connected with the church, some having lived good consistent lives for years; but our meetings developed the fact that there were many who had never before been really converted, who had never before known any thing of the witness of the Spirit by experience, nor of the joy of the Holy Ghost. Such powerful conviction for sin and such clear conversions I have rarely ever witnessed. Our oldest missionaries here say that they have never seen the like in Japan. Though the work has been largely among the members, the writer has received thirty-four persons on probation since the beginning of the first series of meetings. Others are surely coming. To God be all the praise!

MISSIONS IN INDIA.—The President of the Conference (Rev. Dr. Stephenson), speaking at a meeting of the Wesleyan Missionary Society, said: "I am sure that our people do not realize how great are the successes which at this moment are being won in almost every part of the mission field which we are cultivating. I will take the figures for the last few years which I have had taken out for me; they only come up to 1890, with the exception of one District, to which I will refer in a moment. Anyone taking these figures for the last ten years will see that all along the line of our Missions there has been a steady, large, rapid, and accumulating increase. Take our West African Missions. Ten years ago,

we had 13,000 members, now we have over 14,000. If any Circuit or any District in England had reported for ten years successively an increase of one hundred year by year, making up 1,000 at the end of ten years, we should have been very thankful to God. Now, take our Hyderabad Mission. In the year 1882 we had not a single member, in 1883 we had 109 members, now we have 368 members, or if you include those on trial, 1,100 members. Then take our Mysore Mission, one of the oldest. Ten years ago we had 600 members, to-day there are 1,200 members; the membership has been doubled in ten years. What District at home can tell such a tale? Then take the North-West Provinces. Ten years ago we had 213 members, now there are 788—a three-fold increase. Take, again, the Transvaal. Ten years ago we had 78 members, in 1890 we had 2,300 members.”—The Rev. Dr. Jenkins added: “Religion in India is not a part of the national life, as it is in Europe, but the whole of it. I maintain that the pre-eminent power to-day in India is Christianity. Just a century ago men were asking, ‘How can we get Christianity into India?’ There is another question debated now by the enemies of missions in this country and in India: ‘How can we get Christianity out of India?’ I may say to these gentlemen, Christianity has got into India, and you will never get her out! She has got into the languages of the country, and I want to know by what chemical process you can extract her inspirations from these. In the first place the Christian Scriptures have been translated—according to the recent return—into fifty of the Indian tongues, and the chief of these translations have a literary merit so rare that even in the judgment of unfriendly critics they deserve to rank side by side with the writings of the best periods of Hindu authorship. Christianity has got into India, you will never get her out!”

We quote the following from the *Church Missionary Intelligencer*: The last China mail brings a pleasing incident, full of encouragement to missions, narrated by the Seamen's Chaplain for Hong Kong Harbour. The chaplain writes: “We had a special Communion Service for some of the men-of-war's men leaving the China seas. The late crews of H.M. ships *Severn*, *Linnet*, and *Archer* go home on board the *Tamar* at the end of the week. They and some sailors remaining still on the

station met with us in the Seamen's Church to say ‘Farewell in the Lord’ around the Lord's Table. There were about fifty naval seamen altogether, including two or three officers. It was an impressive and solemn service. Many of these present came out to the China seas wild and reckless; but, owing to the influence of some of the whole-hearted missionaries at Shanghai and other ports in these seas, they are now returning home to England not ashamed to confess the faith of Christ crucified. ‘Thank God for the missionaries,’ was the exclamation of one of the seamen who communicated a few days before. And this is a sentiment echoed by many other sailors who have been brought to Christ by the instrumentality of these servants of God on the coasts of China and Japan. We all felt it was good thus to bid our dear sailor brethren farewell in the Lord, ‘kneeling down,’ almost literally ‘on the shore and praying.’ How could we have more appropriately said good-bye than in that Holy Communion service, which, while it reminds us of the great love of our Saviour in thus dying for us, is also a pledge of the everlasting spiritual presence of Christ amongst His people? It was that sailors might have such opportunities of being in the spirit on the Lord's-day that the Sunday cargo-working ordinance gave to sailors at Hong Kong, from last August, freedom from unnecessary cargo-labour on Sundays in that harbour; an example about to be followed at Singapore and Calcutta.”

The appearance of the Rev. G. Ensor's article in this number, on the recent riots in China, is rendered painfully opportune by the news of renewed outrages; this time it is districts where our own missionaries and those of the C.E.Z.M.S. are working which have been the scenes of violence. A telegram from San Francisco, dated June 12, reports that the house occupied by the Misses Johnson and Newcombe, of the C.E.Z.M.S., was attacked by a mob on April 27, and that the ladies were exposed to insults for three hours until rescued by a Mandarin; and that a fortnight later, on May 11, the little C.M.S. dispensary, near one of the gates of Kien-Ning, was attacked, and Dr. Rigg narrowly escaped death. The same telegram states that an anti-missionary demonstration has recently occurred at Chan King, in Sz-Chuen, incited by inflammatory literature and encouraged by the Viceroy. The missionaries are reported

to have been carried outside the city after they had been boycotted and the roofs of these houses removed. We are thankful to learn that a private letter from Miss Johnson has been received, written since the outbreak of April 27, and reporting that the people had quieted down again. The date of the movement against the missionaries at Chua King is not stated. We have received a journal by the Rev. O. M. Jackson, which was concluded in this very place, and it is probable that the larger part of the Rev. J. H. Horsburgh's band were there at the time of the disturbance. It is noteworthy that in all these places the *literati* and rulers, not the people at large, are the instigators of the disturbances.

THE Baptist Missionary Society is still engaged in the centenary celebrations, which have hitherto been of an encouraging character. Towards its Centenary Fund the sum of £76,084 has been contributed. The statement of accounts for the year is less cheering. The total income for general purposes amounted to £69,125, the total expenditure to £74,935. To the balance on the wrong side of £5,810 must be added £10,063, the deficit remaining over from last year. It is, however, a good sign that in spite of the large Centenary Fund, the ordinary income is £2,000 better last year.

THE *Chronicle* of the London Missionary Society, reports cheerfully on the growing readiness on the part both of men and women to offer themselves for foreign service. Since the paragraph we quote was in print, other offers have been made, among them those of some half-dozen Congregational Ministers. It will surprise some to know that since the famous Forward resolution of last July, no less than twenty-four men and twenty-four women have been accepted, subject to various conditions, for foreign work by the directors. This looks like a genuine forward movement; but twelve of the men have various periods of training to go through, most of them three years or more. Four have already gone, and we hope that the remaining eight will soon be in the field. Of the twenty-four women seven are at the work, and a large number more will follow in the autumn. At first sight I thought this list very encouraging, but the foreign secretary shows me that only ten of the additional 100 have, so far, gone, and he still asks beseechingly for ten fully trained men who can go at

once to most important posts. An ardent young friend of missions, who is secretary of the Forward Missionary Band in a Yorkshire church, wrote to me a few days ago: "It seems strange, and almost comical, to me, that a special effort should have to be made to get 100 missionaries in four years out of a few million people." I have thought much about this sentence, and am rather inclined to say my feeling is the same.

INDIA.—It is a surprise to learn that our missionary, the Rev. A. Parker, is absolutely the only representative of the Free Churches now in Benares; both the Baptist and the Wesleyan Societies having withdrawn their men, the former permanently and the latter temporarily.—In communicating to the Foreign Secretary the joy of Davidson Street Church, Madras, at the prospect of having the Rev. R. J. Ward as their pastor, the Rev. S. W. Organs says: "Madras sadly needs such an earnest ministry as you describe of our friend. Dr. Pentecost was here six weeks this year, and during his stay he preached almost daily in his tent to an audience of 1,000. Some 400 persons professed conversion. There is, however, an immense deal in this way yet to be done. Then, as to its English-speaking native population, the 'benighted' city probably stands ahead of all others in the Empire. The number of highly-educated officials is large, besides which there must be from 1,500 to 2,000 students capable of appreciating and profiting by English addresses and lectures. The population of the city is well on to half a million."—Dr. Fry of Neyoor, Mr. A. W. Fletcher of Adelaide and Vethanayagam, medical student, attended the second Indian Convention of the Young Men's Christian Association, held at Bombay from April 14 to 18. The growth of this Association in India during the last year was shown to be very satisfactory.

"A FEW days ago," writes the Rev. S. E. Meech, "one of our converts, who often assists in preaching at the street chapels, met an acquaintance, and took him to a chapel. The visitor inquired for Mr. Gilmour, and was much affected at hearing that he was dead. He was asked how he knew Mr. Gilmour. He then told how that some years ago business took him to Mongolia. One day he was in an eating-house at Ta Ch'eng tsu, when a foreigner came in, and took a seat. His appearance gave occasion to another man

present to abuse him, calling him 'foreign devil,' and accusing him of stealing human hearts and eyes. Mr. Gilmour took no notice, although this was not the first time the man had thus treated him. By this time the landlord thought it time to interfere, and threatened to beat the aggressor, as he would not have a good customer driven away. He was proceeding to carry out his threat when Mr. Gilmour restrained him. 'But,' said the eating-house keeper, 'the man has abused you these three days.' 'Oh, no,' replied Gilmour, 'he has abused the devil. I am not a devil. I am Ching Ya ko (his Chinese name). He has abused those who steal hearts and eyes. But I have never done these things, so that he must be abusing some other person.' Gilmour's attitude and temper so struck the auditors, that they were greatly impressed. The visitor to our chapel said that he from that time was persuaded there must be something in a religion which could lead a man to bear insults in such a manner. Long ago," adds Mr. Meech, "Gilmour told me of the incident, and how that it was the turning-point with the eating-house man, who from that time decided to become a Christian, and was afterwards baptised."

UGANDA. — Full official information about the alleged atrocities are not yet to hand, but sufficient to confirm the impression that Englishmen and native Protestant Christians were the victims rather than the instigators of the outrages has come to hand. The *Church Missionary Intelligencer* has a long and interesting article in the July number we commend to the attention of our readers; it prints in full the very suggestive letter of Monsiigneur Hirth, the Roman Catholic Vicar-Apostolic, and it shows how it is that letter has obtained such publicity while the despatches of English officers and missionaries have been so long delayed. The *Chronicle* for July of the *London Missionary Society* quotes as follows: "The *Revue Française d'Exploration* of May 15 contains an article by the editor, M. E. Marbeau. From this we are led to infer that the hostilities which have occurred in Uganda largely arise from the political designs of the Roman Catholics. M. Marbeau says it is clear that the Catholics preponderate in the region of Karagwe, and that among the lesser chiefs their Protestantism means simply hatred of Catholicism. Captain Williams said to Father Achte: 'Our

ministers are somewhat fanatical.' The hostility shown by the Protestants to the proposed law allowing a chief to pass from Protestantism to Catholicism, or vice versa, without being expelled from his district, is a sign of this intolerance—and this is the cause of all the troubles that have befallen Uganda. 'Again, in Uganda, the French missionaries had gathered around them a number of Catholic adherents, who some day might help the French in their efforts at commercial expansion. The English took occasion by the antagonism between the Protestants and Catholics to crush the latter as adherents of France.' As in China, the political action of the Roman Catholics was probably the cause of recent troubles, so this is the probable explanation of this African difficulty." Englishmen should know by this time that Romanism allows no liberty of private judgment, and while ever ready to avail itself of liberty never respects it.

JERUSALEM. — Mrs. Ben-Oliel writes: "At the first meeting of our Jewish mothers after the Passover, when they had all been settled to work sewing the garments we give them for their children, I asked them what feast they had been keeping and what they had been doing. They answered: 'We white-washed our houses, made unleavened bread and then rested.' 'We cannot read, we do not go to the synagogue; for the men it is quite different, they can read and they know all about it.' Little by little it is drawn out from them how the Israelites were brought out of Egypt by the plagues before the Exodus, especially the last, when the firstborn were slain in every house where there was no blood upon the door-post. Then they were asked why they do not now kill the lamb as commanded. 'Because we have no Temple.' But I said, 'It is because God has made such a sacrifice that no other is needed, and He has made it impossible for you to have sacrifices to teach you that the one sacrifice He has made is sufficient for the sins of the whole world. Who was this great Sacrifice?' One woman who has been with us for some time replied, 'The Messiah.' They were asked 'When the lambs were killed did they remain dead or did they come to life again?' 'Of course they remained dead.' 'But the Messiah, when they killed Him and put Him in the grave, lived again, rose from the tomb and was seen many times, and eat with His disciples. He gave His own life; fre-

quently when soldiers and others tried to take Him they could not; but when His own time came, then even though the soldiers fell backwards to the ground and He had full opportunity to escape if He wished, He gave Himself up to them. If He had been a man like ourselves could He have lived again? One of our women replied, 'No, it was because He was the Son of God.' This is the teaching we are privileged to give these poor neglected women, and we ask the prayers of God's people that it may be blessed to the conversion of their souls. Their religion hitherto has been what they must not do and what they must not eat, and we want to bring them to the knowledge of the loving Saviour, whom to know is life eternal. At the close we give them a roll and a cup of coffee, which is sometimes the only food they have had that day, and frequently the mothers take it home to their children rather than eat it themselves. They are very poor and very thankful for anything we can do for them. From Christmas to Easter we have had a usual attendance of from twenty-five to

thirty, and we desire to thank heartily those kind friends who help us to keep up these mothers' meetings as well as my daughter's sewing classes for girls either by gifts of money or materials. And now we are cheered by the prospect of speedily having an evangelistic hall and mission premises, for more extended usefulness. All contributions for this purpose, as well as for the Mission in general, will be gratefully and promptly acknowledged."

THE DANLE MISSIONARY SOCIETY fields of labour are chiefly in British territory. The statistics of the Society's last report are, in a bare outline: 60 principal and 318 out-stations; 133 European missionaries, 90 missionaries' wives, and only 2 single ladies; 39 Native missionaries and pastors, with 699 other Native helpers; 16,500 scholars; and 23,338 church members. The income from all sources was 1,150,235 francs (about £46,000), and the expenditure £1,173,883 francs (about £46,965). No less than £11,677 of the income was raised by subscriptions of a halfpenny a week.

Evangelical Alliance.

DUNDEE CONFERENCE.

SEPTEMBER 26-30.

THE programme for the approaching Conference is not yet quite complete, but in the meantime we are glad to announce that the following have already been secured to give addresses or take part in the proceedings: The Lord Provost of Dundee, Lord Polwarth, Lord Kinnaid, Revs. H. E. Fox (Durham), Dr. John Bennett (Worthing), Hugh D. Brown (Dublin), George Wilson (Edinburgh), Professor J. Radford Thomson, M.A. (London), Isaiah Parker (Glasgow), John Urquhart (Weston-super-Mare), John Watson (Liverpool), John Smith (Edinburgh), W. M. Shepherd (Carlisle), Dr. Clement Clemance (London), F. E. Marsh (Sunderland), James Johnston and John Fordyce (London), D. B. Spence (of Constantinople), and W. Lethaby (from Moab); also Wm. Ferguson, Esq. (of Kilmundy), Dr. J. A. Campbell, M.P., John Paton, Esq., and William Henderson, Esq. (Aberdeen).

The subjects for consideration include the following: True catholicity; the Once-offered Sacrifice; the Substitutionary work of our Lord Jesus Christ; Sanctification as influencing daily life; National righteousness; How to reach the non-church-going people; How Christianity ought to influence commercial relations; the postulates of the so-called "higher criticism"; the duty of Evangelicals in view of the Romanizing tendencies of the day; Rest in Christ the secret of power for Christ; and Missions.

The Conference will commence with a Conversazione and Public Meeting on Monday evening, September 26, and on each of the three following days meetings will be held in the morning, afternoon, and evening, commencing with a prayer meeting at ten o'clock. At the evening gatherings the addresses will be of an evangelistic nature. The Dundee Committee are making the necessary local arrangements, and

hospitality will be provided, as far as possible, for all members and friends of the Alliance who desire to avail themselves of it. Early communication with the Secretary, in London, is requested.

We hope to give the full programme in our next issue.

All friends of Christian union, whether members of the Alliance or not, will be cordially welcomed, and the Council earnestly desire that much prayer may be offered for God's rich blessing to rest upon the whole proceedings.

PROCEEDINGS OF COUNCIL.

The monthly meeting of Council was held on Thursday, July 14, the Treasurer presiding. After a passage of Scripture had been read by the Chairman, prayer was offered by the Rev. Bishop Taylor.

NEW MEMBERS.

The following persons were unanimously admitted to membership:—

Rev. E. Harber Evans, B.D., Carnarvon.
T. W. Stoughton, Esq., & Mrs. Stoughton, Norwood.
Miss de Vismes de Ponthieu, Hastings.
Miss A. Matthews, London.
Rev. F. Leaver, Chalvington, Sussex.
Major-General Laughton, Ore, Hastings.
Rev. Jno. S. Phillips, Portsea.
Miss Pinches, Portsea.
Miss Cox, Portsea.
J. Manners, Esq., Portsea.
John Wood, Esq., London.

DEPUTATION WORK.

Mr. Arnold reported a Drawing-room Meeting on behalf of the Alliance, kindly given by Sir James Colquhoun, Bart., at his residence near Hastings.

Mrs. Consterdine reported a Deputation visit he had paid to Portsmouth.

DUNDEE CONFERENCE.

Copies of proof Programme for Dundee Conference were laid upon the table, and the Council expressed their approval of the arrangements made, and which were now nearly complete.

SPECIAL MEETINGS FOR PRAYER.

As mentioned in our last, an appeal for special prayer was issued by the Council of the Alliance in view of the General Election, suggesting that members and friends throughout the country should unite in continual prayer to God that He would overrule and guide all concerned in this matter.

Several of the local branches of the Alliance, in accordance with the proposal,

SPECIAL PRAYER.

In regard to the meetings for Special Prayer with reference to the General Election, it was reported that the gatherings each Friday at the Alliance House had been small, but much interest was awakened, and several of the local branches of the Evangelical Alliance had arranged for meetings.

FOREIGN CORRESPONDENCE.

Letters were read from several of the Foreign branches on various subjects of interest to the Alliance.

RELIGIOUS LIBERTY IN TURKEY.

Further communications were read from the Constantinople Committee on the subject of religious liberty.

TORONTO BRANCH.

A communication was read from the Secretary of the Toronto Branch, giving an account of their meetings.

CONFERENCE AT BLANKENBERG.

A letter was read from Pastor Keiser, of Blankenberg, Thuringen, stating that the Annual Alliance Conference would be held at the end of August, when it was hoped that the Secretary or some delegate from the British Branch would be present. This communication was laid before the Committee, and as Dr. Gritton was about to visit Germany, he was asked and kindly consented to represent this Council at the meeting.

convened weekly meetings for prayer during the past month. Among them we learn that the Blackheath & Lee Branch cordially responded, and that meetings were held in the local Young Men's Christian Association rooms. The attendance varied, but at each of the meetings an earnest spirit of prayer prevailed. At Upper Norwood meetings were held at Stafford House by invitation of General

Graydon. The Irish Branch also held meetings for the purpose, and invited members of the Alliance throughout Ireland also to co-operate in this matter. In Dublin, the Archbishop (Lord Plunket) presided over a meeting held in the Metropolitan Hall, and delivered an address

urging a spirit of dependence upon God and of earnest prayer that at this time of political excitement and turmoil Divine guidance might be given to all God's people. The meetings held each Friday at the Alliance House were not largely attended, but an earnest spirit of prayer was manifested.

SWISS BRANCH.

CONFERENCE AT BASLE.

From a recent issue of the *Semaine Religieuse* we extract the following:—

The annual conference of the delegates of the Swiss Branch of the Evangelical Alliance took place on the 19th inst., at Basle. The seven sections were represented, Geneva sending two members of her committee.

The sittings were held at 10 a.m., at mid-day, and at 2 and 4 p.m., in the Salle du Vervinhaus, under the presidency of M. Vischer Sarasin, president of the Central Committee. After the reading of the report of this committee, the reply in the negative, regarding the application from the Danish Branch, was passed—the latter having solicited the intervention of the former in the matter of certain difficulties which have arisen in Schleswig. This request related to a question of nationality and language, matters in which the question of religious liberty does not enter. Moreover, certain details, which were matters of complaint in the first instance, were subsequently withdrawn.

The reports of the sections were then read, and listened to with interest. Two decisions were arrived at in consequence. The Conference recommended unanimously that the sections should adopt the second week in January, 1893 as the Week of Prayer, the first of January falling on a Sunday. A similar decision was arrived at in 1892. It is scarcely probable that the British Branch will fall into the arrangement, and only on grounds which are of considerable moment has the decision now been taken to alter the time, which, of course, will throw Switzerland out of the

general observance of the Week of Prayer.*

It was also decided unanimously to send to the sections for consideration, a proposition of Pastor Gétaz, of Bienne, which had for its object to induce the Alliance to take part in the formation of a Peace Society.

At about four o'clock the train conveyed the delegates and a certain number of persons specially invited to Riehen, where Mons. Theodore Sarasin has a fine estate, and where, after a collation and a stroll in the park, two subjects which yet remained to be discussed came under notice; the one—"The Work of the Alliance in Switzerland, and what means should be adopted for its extension and effective working;" and, secondly—"The recently established Protestant Swiss Society for the abolition of the slave trade in Africa." The soirée was terminated by a gathering around the hospitable table of the editor of the *Volksbote*, so well known in Basle and the neighbourhood as the friend of all that is good in word and deed. Mons. Theodore Sarasin, whose warm heart is ever beating in sympathy with all the loving impulses of Christian love, has been for many years a living symbol and representation of the Evangelical Alliance.

* It should be added that at the Conference in Florence last year the International Committee of the Evangelical Alliance fully considered a proposal to change the date of the Universal Week of Prayer, but it was unanimously decided to keep to the week commencing with the first Lord's-day in each year.

CONSTANTINOPLE BRANCH.

ANNUAL MEETING.

(By the Rev. H. O. DWIGHT.)

THE June meeting of the Constantinople Branch of the Evangelical Alliance is somewhat of the nature of a movable

feast. It has been found to gain in interest by coinciding with the meetings of the American Mission, when several mis-

seminaries from the interior of the country can be present. This year the June meeting was not in June at all, being held on the 31st of May. Dr. Sweeney, the chairman, whose brilliant address last year added so much to the pleasure of the annual meeting, was not present. The meeting was therefore called to order by the Secretary, and after singing and prayer by the Rev. Dr. Thomson, the election of officers took place, the Rev. D. B. Spence being chosen chairman.

Mr. Spence's address, on taking the chair, was appropriately on the splendid opportunity which the Alliance offers for giving effect to the community of interest existing in the various Christian churches. While by no means ignoring or belittling the differences between the denominations, and while indeed wishing that these differences should not be ignored, he urged the solution of the problem of Christian unity presented by the Alliance as one that all ought gladly to adopt. Here all can join in supporting the honour of the Lord. Here all can profit by the principle that in union is strength. Here all can help to let the world see what Christianity really is. By this means a higher Christianity can be set forth than can be done by any seeking after pre-eminence for a sect or by any emphasizing of differences of creed or practice. The audience certainly heartily united in his enthusiastic wish that before many years there might be held in this city a General Conference of the Alliance.

After a brief report of the operations of the year from the Secretary, the Rev. Dr. Herriek, President of Anatolia College in Marsovan, made an address on the practical results of the principles of the Alliance as shown in the union of the different races in the halls of such educational institutions in this country. Armenians and Greeks are brought together in the same classes, form strong friendships for each other, study the Bible together, hold prayer meetings together, and are everywhere bound by the ties of a common, high purpose. Such training under Evangelical influences must shape the minds of the young men on broader lines than could be hoped from separate and merely national or merely Church training. Dr. Herriek made a strong plea for the prayers of the audience on behalf of the young men in such colleges. He said that with his advance in age he advanced in his conviction of the power of prayer,

and in illustration he mentioned the case of a Greek merchant to whom he had brought tidings of the religious awakening of his son, a student in Anatolia College. The Father did not seem surprised, and simply said, "Yes, I have been praying that he might be led to give himself to Jesus Christ."

The Rev. Mr. Crawford then offered prayer, and the Rev. Mr. White, of the American Mission, next addressed the meeting. Mr. White made a very interesting review of the growth of the Anglo-Saxon influence in the world during 400 years. Looking back that length of time, we should find that the Anglo-Saxon people were less in number than the Greeks or the Armenians of to-day. And now in what country is the influence of the Anglo-Saxon not felt? To-day, the Anglo-Saxon rules one-third of the territory and one-fourth of the people of the globe, while two-thirds of the world's commerce is in his hands. But after carefully setting forth in considerable detail the reality of this fact of Anglo-Saxon influence and predominance in the world, Mr. White made the telling point of his address. He had not recited all these inspiring achievements of the race merely for the satisfaction of the Anglo-Saxon audience, but to emphasize the responsibility resting upon the race to which such power has been given and upon every member of it. The Gospel has made the Anglo-Saxon power. The giving of that Gospel to the world is the Anglo-Saxon's duty. The great form of the man of the future has been outlined. Like the marble statue—so like life that the critic could only express his admiration by addressing the figure with the command, "Now, March!"—this manly form has not yet done all that it promises ability to do. To the Anglo-Saxon race God has given the command, "Now, March!" It is time to be doing the work incumbent upon it by reason of its splendid opportunities.

Let these closing words of this interesting meeting be a subject of thought to all our readers, and the ground of action as well.

The following is the substance of the address given by the President of the Branch—Rev. D. B. Spence:—

Differences of opinion on a variety of questions relating to church government, and even on minor matters of faith, may exist among Christians, and yet, if they

have the spirit of the Master—the spirit of love and goodwill, of sympathy and co-operation—their real unity and brotherhood in Christ will not be interfered with thereby. Absolute union, as the result of uniformity in doctrine and practice, is not essential to a common interest in all that pertains to the Kingdom of our Lord and Saviour, or to mutual defence of the truth against error, scepticism and infidelity. The realisation of the unity which exists among all believers, along with and in spite of denominational distinctions, is the grand thing to be aimed at and laboured for by every section of the Church of Christ. But it is not, as some seem to think, by Christians ignoring or concealing their differences that this high purpose is to be attained. Such a view would represent Christian unity “not as a living and spiritual thing at all, but as a mere dead outward form of doctrine or policy.” Now, the great aim of Christians everywhere as to unity should be to realise their oneness notwithstanding their differences, and to have in active exercise oneness of purpose along with variety of sentiment, hearty co-operation in all good work along with the maintenance of distinctive principles, sincere love and sympathy along with the employment of different and often seemingly opposite methods of ministerial and missionary labour. How to secure and perpetuate Christian unity on this broad, truly Catholic basis is a question which greatly exercised the Church of Christ for many years. It occupied the thoughts and had a place in the prayers of some of the best and holiest of God’s people, and diligent efforts were made to find a satisfactory solution. In the Evangelical Alliance this important and pressing matter has happily obtained a practical embodiment, and if it is not yet all that could be desired, undoubtedly, in the kindly feeling, genuine sympathy and hearty co-operation now existing among Christians of different denominations, there is much to cause devout thankfulness to the Great Head of the Church and to encourage the hope of still grander results in the near future. As a result of the existence and activity of the Evangelical Alliance, the disciples of Christ, in all churches and countries, feel united together to-day, as never before, by the three-fold cord of a common faith, brotherhood and service for the Master. And surely this is a noble and most worthy object to set continually before our minds,

and the most strenuous efforts should everywhere be made to unite the scattered forces of Evangelical Christianity in one mighty army, which, in the power of the Holy Spirit, will go into all the world testifying of Christ as the sole Head of His Church and the Oneness of all believers in Him.

There is nothing more distressing or more hindering to the spread of the Gospel than the lack of love and harmony, divisions and oppositions among the professed followers of the Prince of Peace, and whatever earnest efforts are put forth, to bring to an end such an unseemly state of things, will receive His blessing and, through His aid, secure success. On this ground the Evangelical Alliance is worthy of all support. No one, who has at heart the prosperity and advancement of Christ’s Kingdom and the co-operation of all believers in the Lord’s work, can afford to stand aloof from such an important organisation or give to it a mere formal assent. The honour of our Blessed Saviour is deeply concerned in this matter. He prayed that all His people might be one: “even as Thou, Father, art in Me, and I in Thee, that they also may be in Us: that the world may believe that Thou didst send Me.” Whatever tends to promote this unity is on the side of truth and righteousness, and, in a special manner, for the honour of the Lord; whatever operates against it dishonours Christ and grieves the Holy Spirit.

We have a serious responsibility, which is also a great privilege, to promote and foster Christian unity in this country, and this we may do by cultivating a friendly, sympathetic, helpful spirit towards our brethren of different denominations and from different lands, by uniting with them, as often as we have opportunity, in prayer and spiritual conference, and by presenting to the native populations with whom we come into daily contact the character and conduct of those who are really members of the Body of Christ and of one another. We cannot afford to stand alone as representatives of American, British, and Continental churches, and just in so far as we are united in heart, spirit and aim and labour together in the bonds of peace and harmony shall we be strong and influential for good among Jews and Gentiles, and so also in proportion to any mistaken attempts to work independently and alone, will our efforts be weak and uncertain, and even those who may be converted through our

instrumentality will be lacking in breadth and comprehensiveness of grasp of the Gospel of Christ, as not only the power of God unto salvation, but also as the source, seal and bond of Christian unity. The Evangelical Alliance comes to us and lovingly points out a way in which all who truly love the Lord Jesus may unite together in spiritual fellowship and oneness of purpose to serve the Master in the redemption of the world. And it does this without asking us to give up our distinctive church principles. It does not say to us as a condition of membership: "Give up your Presbyterianism or your Episcopalianism or your Congregationalism." No. It tells us something far better and nobler. It says: "As ye are one in Christ the Head of the Universal Church; 'as there is one body, and one spirit even as also ye are called in one hope of your calling; one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all,' therefore be united one with another in heart and soul as ye are one in Christ; pray for one another, sympathise with one another, help one another; let love have free course among you without grudging or jealousy that the unbelieving world may believe and confess that there is only one God and one Saviour Jesus Christ, who came forth from God." Now, to secure in any measure, in its practical form, this

unity of believers; a unity which holds such an important place in the mind of Christ and which exerts such a far reaching influence on the world, it is surely the duty of the different denominations to lay aside (for ever) all ideas of pre-eminence, and, therefore, while loyal to our principles in so far as we believe them to be in accordance with New Testament teaching, let us constantly endeavour to maintain the unity which is in the Spirit, and which tends to righteousness, peace and joy. While the world lasts there will most probably be sects and denominations, as at present, but there can be no reason for Christians making their distinctive differences terms of communion. It is high time everywhere to acknowledge, and to do so right heartily, all who believe in the Lord Jesus Christ as brethren, to entertain towards them the most kindly feelings, to pray for and labour with them in the extension of our dear Redeemer's kingdom.

We ask our friends to join with us in thanking God for the great Evangelical Alliance (and for the Local Branch which has been in existence for many years in this city) and in praying, that the Divine blessing may still more abundantly rest upon all its labours on behalf of Christian unity and the freedom of worship throughout the world.

CONTRIBUTIONS RECEIVED FROM JUNE 18 TO JULY 16, 1892.

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				Mrs. H. J. Sharpe	0	10	0	S. Hays, Esq.	0	10	0
				Mrs. H. J. Sharpe	0	10	0	Sum under 1s.	0	10	0

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